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The Standard.

SPEECH OF JOSHUA R. GIDDINGS.

On the proposal to reduce the army to the basis of 1821; *in the House of Representatives of the United States, June* 3*d*, 1842.

MR. CHAIRMAN: The question now pending before the committee, is one that properly admits of a wide range of debate. Gentlemen who have spoken before me, have availed themselves of their legitimate privileges, and have spoken upon almost every subject connected with the army, or which has a bearing upon the propriety of its reduction.—The protection of our southwestern and western frontier against the Indians; the protection of our northern and northeastern frontier; our Atlantic seaboard; our system of fortifications; our foreign relations; spoliations upon our African commerce by Great Britain; the right of search; the Creole case; and the Florida war, have all been alluded to; and some of them dwelt upon at great length. It is, however, my intention to confine my remarks to some two or three of the subjects mentioned. I intend to notice some points relating to the protection of our frontiers, the Florida war, and the Creole case. (A voice—You will also touch upon slavery.) Mr. Giddings: Yes, Mr. Chairman, with God's blessing, I shall make some incidental allusions to that, before I sit down. It is not my intention to travel over ground that has been occupied by those who have gone before me; nor to repeat the able arguments advanced by gentlemen who seem to have arrived at the same conclusions with myself.

It is unquestionably our duty to reduce the army, so far as it can possibly be done with a due regard to the interests of the nation. To relieve our treasury from the expense of $2,000,000 annually, is surely an object of no small importance, at the present time. The prospect is, that no tariff will be passed at this session, which will produce revenue sufficient to meet our current expenses for the coming two years. Retrenchment, or the accumulation of a debt, during that period, is the only alternative offered to us. The present party in power, during the campaign of 1840, pledged themselves to the reduction of our national expenditures. That pledge must be redeemed. We are bound, by our legislation here, to fulfill our promises made at home.

In deciding upon the propriety of the amendment proposed by the gentleman from Tennessee, (Mr. Johnson,) we are naturally led to inquire, for what purpose do we need to retain in service the whole of our present military force? The proposition is, to reduce the army to the basis of 1821. This will operate to discharge about one-third of our present army, which consists of 12,500 men; and will probably save us about one-fourth of its present expenses. I am of opinion, that an army sufficient for the purposes of 1821, will be more than will be found necessary for some years to come. Our relations with the Indians of the Northwest and West are more pacific than they were in 1821. At that time, the Creeks, the Cherokees, and other bands, who resided in Mississippi, Georgia, Alabama, and Florida, gave us much trouble, and required a large military force to restrain them from open war with our people. They were then surrounded by our settlements: and, from their constant intercourse with the whites, were liable to that infinite train of conflicting interests which has long kept up an almost constant warfare upon that persecuted people.

Those tribes are now permanently settled in the territory allotted to them west of the Mississippi. They regard themselves established in a country which is to be the residence of their descendants in all coming time. They have, to a certain extent, forsaken the habits and employments of savage life, and turned their attention to agriculture and the mechanic arts. They have regular governments and established laws. They are located between our settlements and the wilder tribes of the Southwest. They understand, far better than we do, the best mode of controlling those savages beyond them; and they form a better protection to our settlements, than an army of our own could do; yet gentlemen refer to the number of these people, as an argument for retaining the whole of our army in service. I regard their situation and character as a strong argument why the army should be *reduced*.

As these people progress in civilization and refinement, the necessity of retaining any military force on that frontier, will diminish; and I think the time will soon come when we may safely leave our settlements in that region entirely to the protection of those friendly Indians. But suppose, for the present, we allow to that and our western frontier, the whole military force employed there for the last year, we may nevertheless make the reduction proposed by the amendment. According to the official returns, made in December last, there were, in the whole western military district, more than two thousand military troops; of these, six hundred and forty were stationed at Detroit, Fort Gratiot, and Mackinac. A few years since, I was in Fort Mackinac, and found there a sergeant, and I believe only five men. The public property appeared to be well taken care of, and everything properly attended to. I believe they answered every purpose that would have been attained by a force of five hundred men. The situation of these forts is such, that they have become entirely useless as a protection against Indians—that people have retired far beyond their influence. There can now be no object in keeping such a force there. Five of the six hundred troops now in these fortifications can, I think, be withdrawn without any detriment whatever to the service. I am aware that these forts are near the Canada line, and that some gentlemen have spoken of the military force necessary to be kept up on that frontier for the purpose of *protection*. On the whole line of our Canadian border, there are now stationed more than eighteen hundred men. Between three and four hundred are stationed at Buffalo, in the State of New-York, and a greater number at Hancock barracks, in the State of Maine; and nearly as many at Madison barracks, near Sackett's Harbor. It would give me pleasure to hear some gentleman describe the benefit which the nation receives from these troops. We pay them wages, clothe, and feed them; and, sir, what do we receive in return? Our people on the Canadian frontier are as much in the habit of friendly intercourse with their neighbors on the other side of the line, as they are with those of other States. Nearly two hundred miles of the northern border of Ohio is separated from Canada only by Lake Erie; our people and those of Canada are constantly crossing and recrossing the lake; a regular trade and constant intercourse is kept up between us. Our people would as soon ask protection against their good friends of Pennsylvania, as against the people of Canada. On our whole frontier we never had a fort, nor a company of troops in time of peace, unless it were for the recruiting service; nor do we ask for either.—The only possible benefit they could be to us in time of peace, would be the market which they would furnish to our people.

In the darker ages of the world, a standing army was deemed necessary to the protection of every government, even in times of peace. The character of every nation was then estimated in proportion to the number of troops it supported. War was considered highly honorable; and the glory of a nation was measured by its military achievements.—Strangers were considered enemies, and private property was regarded as the legitimate prize of the captor; and prisoners were held as slaves. That day has passed. Commerce, with its rich blessings, has demonstrated to mankind the advantages of a friendly intercourse between nations; and Christianity, with its mild precepts, has taught us to regard the people of other nations as friends, entitled to the rights of hospitality.

And, Mr. Chairman, we do so regard them.—Gentlemen have spoken of troops to *protect* our northern frontier and our Atlantic seaboard, in the same terms in which they have spoken of protecting our western frontier against the wild savages, living upon the prairies of that region. Is this a just comparison? Is there no difference between the Camanche Indians and our friends in Canada? Sir, we no more want troops north of us to *protect* us, than we want them *above* us for that purpose. Should we be unfortunately involved in war, we must then act as circumstances shall require. But no one apprehends such a state of things at present. God grant that it may be long ere we come again in conflict with our northern neighbors. Sir, for one I am free to say that I discover no necessity for retaining troops upon our northern frontier, except to take charge of and preserve the public property in the fortifications; and, perhaps, a few to act as a military police, as was done in the autumn of 1838. I am fully of opinion that fifteen hundred of the troops, now employed upon that frontier, may be withdrawn without any detriment to our national or private interests.

The same arguments apply with still greater force as to the troops on the seaboard. The only necessity which exists for retaining troops there, is to take charge of, and preserve the public property within our fortifications. According to the returns made in December last, there were then located at ten different fortifications on our seaboard, including West Point, between fourteen and fifteen hundred troops. That force cannot be necessary for the preservation of our public property. Sir, why are those troops to be retained there? What benefit is to result to the nation, by continuing them in service? I am aware that gentlemen refer to the report of the commanding general, who *estimates* the proper force in times of peace, to be about seventy-five to each fortification—making in all, about three thousand upon our Atlantic coast. That officer has assigned no reason why that number should be kept in those fortifications. He has not informed us of the objects to be attained by it, nor the business in which they should be employed. It is true the gentleman from Maine (Mr. Fessenden) has told us that it was necessary to have in each fort a sufficient number of troops to perform military evolutions, and keep up a knowledge of military science. I am not convinced that the military science is to be retained or improved by a captain or lieutenant, with a company of seventy-five men, shut up within the walls of a fort. We have long supported the military academy at West Point, for the benefit of military science. We there keep in our employ approved and scientific teachers, to instruct our young men in the science of war. We must rely upon that institution, instead of garrisoned troops, to keep up and improve our military science.

Of the fourteen hundred troops in that district, occupying ten fortifications, we may discharge one thousand, and still leave forty in each fort now occupied, while one-fourth of that number would appear to me abundantly sufficient to take charge of the public property. Let the others be discharged from service, and employed in useful occupations to increase the national wealth, instead of being supported at the national expense.

I am aware that some gentlemen have spoken of the importance of those fortifications, and that we have expended some twenty millions in erecting them. That money I regard as lost, or nearly so.—Such are the improvements in the mode of carrying on warlike operations, that forts have become of very little use. I believe they will be generally abandoned within the next twenty years. I have not, however, time to enter upon this part of the argument. I have stated that we have no such forts on the frontier of Ohio, nor do we wish them.

[A voice was heard, saying, *You want harbors.*]

Yes, Mr. Chairman, we want harbors, to protect our sailors and our property from tempests and storms. We have contributed our portions of the public revenue; we have sustained, by our votes, a navy abundantly competent to protect our commerce on every sea; we cheerfully yield our support in favor of an army competent to all the purposes required of it; we have voted millions to erect forts on our Atlantic coast, while our property is lost, and the lives of our sailors sacrificed upon our lakes, for the want of a few hundred thousand dollars to improve our harbors. Sir, the whig representatives of Ohio have for the last four years sustained all these interests, while the commerce of our lakes has been abandoned to its fate. Indeed, we have been unable to obtain an appropriation even to preserve the public works there from destruction and ruin; while we have voted millions to catch the fugitive slaves in Florida, as I have shown on a former occasion. This, sir, leads me to a consideration of the propriety of retaining the army in service for the purpose of carrying on the "Florida war."

It is now more than a year since I called the attention of this House, and of the nation, to the origin of this war. I then stated that its remote cause was to be found in the treaty at Indian Spring, in 1821, by which we extorted from the Creek Indians, $250,000, as an indemnity to the slaveholders of Georgia, for runaway slaves, who had found an asylum among the Creek Indians, prior to 1802. Upon inquiry, and, as Mr. Wirt, late attorney general, informs us, after allowing to the owner of the slave two or three times his value, it was found that the whole amount due the slaveholders, under that treaty, was only $101,000, leaving in the hands of our government $149,000 belonging to the Creek Indians. The owners of fugitive slaves, who had already received two or three times their value, petitioned Congress to grant to them this latter sum as a further compensation for their loss; and a report was actually made by a committee of this House, advising a division of that amount among the petitioners, "*as a compensation for the offspring which they would have borne, had they remained with their owners.*" Congress, however, refused to yield it up to them upon that precise principle, but paid it to them by way of *interest*. This payment took place in 1834, after the Creek Indians had mostly gone west of the Mississippi. The fugitive slaves had generally intermarried with the Seminoles, and removed into the peninsula of Florida, where they had long resided with their children, and in some instances their grand-children.

The Creeks, finding that the whole sum of $250,000 had been paid to the slaveholders, began to think the treaty was a purchase of the slaves, and that those wives, and children, and grand-children, of the Seminoles, were their legitimate *property*.—They sent agents to Florida to demand possession of them, which was refused; but the executive insisted upon their removal west of the Mississippi, to the territory assigned to the Creek Indians. To go there would be a voluntary surrender of their wives and children to the Creeks as slaves. We, sir, had placed them in this unpleasant situation, by lending our national influence to extort from the Creeks a compensation for fugitive slaves. Yet, having brought about this state of things by our own action, the executive insisted upon their removal. Our troops were employed to compel them to emigrate, and thereby surrender their wives and children into slavery. Thus have our troops been employed for the benefit of slavery, and against liberty and the rights of man.

Sir, I would not retain an army in service for such objects. Had the executive then been compelled to ask Congress to raise an army for the purpose of commencing that war, the whole expense and disgrace of that unfortunate contest would have been saved. I say this, from the consideration that this war is, literally, an *executive* war. It has been commenced, carried on, suspended, renewed, and continued, by the executive. Congress has had no other participation in the matter, than to furnish funds. The people of Florida sent their petition to General Jackson, in which, speaking of the Seminole Indians, they say: "*While this indomitable people continue where they now are, the owners of slaves in our territory, and even in the States contiguous, cannot, for a moment, in anything like security, enjoy this kind of property.*" On receiving this petition, General Jackson endorsed upon it an order to the Secretary of War, "to make inquiry into the facts alledged; and, if found true, to direct the Indians to prepare forthwith to remove west of the Mississippi." The Indians refused to emigrate, lest they should lose their wives and children. Our troops were sent to compel them, at the point of the bayonet, to leave the country, in order that the people might enjoy the benefits of slavery. The war ensued; and our people of the free States have paid millions of dollars for the suppression of that liberty of which we so much boast. I have once brought these facts to the consideration of the country, and I now repeat them, as an argument why our army should be reduced.

Our friends in Florida should also recollect, that they provoked hostilities, by outrages which they committed on the Indians. I think it was in August, 1835, that the first rencounter took place. It was brought about by a number of the inhabitants of Florida, who took upon themselves the responsibility of *whipping* a party of Indians encamped in their neighborhood. The Indians appeared unwilling to submit to this chastisement, and made resistance; whereupon the white people fired upon the Indians, and *killed* one of them.

[Mr. Levy, of Florida, desired to explain; and Mr. Giddings yielded the floor.

Mr. Levy stated, that the whipping was in consequence of the Indians having committed depredations upon the property of the white people, and in pursuance of a regulation adopted by the Indian agent.

The chairman, Mr. Underwood, of Kentucky, said that he did not discover the relevancy which the whipping of Indians had to the question of reducing the army.]

Mr. Giddings resumed. I casually referred to this, as one of the incidents which led more directly to the shedding of blood. I had stated, that the principal object of the war, as shown by the documents on file, was to restore the fugitive slaves, who were residing with the Indians, to their former masters, and to prevent others from seeking an asylum among them. It would appear, that this object was well understood by General Jesup, when he took command of the army. It is manifest, from the tenor of his general orders, issued soon after his arrival in the Floridas, in which he gave particular directions as to the manner of disposing of fugitive slaves captured by the troops.

[Mr. Johnson, of Tennessee, called Mr. Giddings to order, for irrelevancy. The chairman decided, that remarks as to the manner in which the troops were employed, were in order.]

Mr. Giddings resumed. It is not my intention to excite angry debate. I wish to state facts, which I deem important; but I will do so in the spirit of candor and forbearance, and hope that they may be received in the same spirit. The order to which I alluded, was dated at Tampa Bay, April 5, 1837; and may be found in document 225, of the H. R. 3d session 25th Congress. It is in these words: "All negroes now at this place, the property of citizens of the United States, will be sent to St. Mark's. The inspector-general will furnish Lieut. Vinton with a list of them, with their owners' names. Lieutenant Vinton will give notice to their owners, to take charge of them immediately." Under this order, nearly five hundred native-born Americans were consigned to a life of slavery. (Vide, House Doc. 55, of this session.) General Jesup was a military officer of the federal government. It was his duty to fight the enemies of the country, and not to employ the troops in catching fugitive slaves. I am aware, Mr. Chairman, that it is often said, that we have, "by the Constitution, guarantied to the slave States the enjoyment of slavery." Sir, I deny the doctrine. I aver, that if every slave south of Mason and Dixon's line were to leave their masters tomorrow, and start for Canada, we should have nothing to do with them. Neither the President nor Congress could interfere. We could not appropriate the money of the United States to arrest them; nor could we employ our troops in pursuing them. It would be a matter entirely between the masters and the slaves: neither would have a right to call on us for aid. We should have no constitutional power to assist the slave in effecting his escape, or the master in his pursuit. He would have the right to pursue and arrest the slave himself, or he might employ agents to do it for him, under the existing act of Congress; but he would have no right to ask us to pursue and arrest our fellow-men while fleeing from slavery, nor to expend the public treasure for that purpose. If he follow his slave into a free State, he cannot demand of the citizens of such State, aid or assistance. They would be under no obligation to lay their hands upon the slave, or to leave their business to give chase after him. They would, in such case, leave the matter, where the Constitution has left it; between the master and slave themselves. They would permit the slave to escape if he could; and they would leave his master to arrest and stop him if he could. Such, too, were the duties of General Jesup. He should have avoided all interference, for the plain reason that he possessed neither the constitutional nor legal right to use the power or influence of the army, either to aid the slaves in their escape, or the masters in arresting them. He should have stood entirely aloof from the subject. His duties were military, and not judicial. Yet this military order constituted his adjutant-general a *judge*, to determine upon the liberties of Americans. It is not my intention to throw the entire responsibility upon that officer. He acted, without doubt, under the directions of the war department; yet I think him entirely inexcusable for thus attempting to dispose of the liberties of those who fell into his power. Sir, by what law was this adjutant-general guided? What counsel had those persons who are said to have once been slaves? What jury passed upon that question? I understand that this officer acted as sole judge, jury, counsel, and final arbiter, of the fate of such colored persons as were accused of having been slaves. It was, in my opinion, one of the greatest usurpations of power that has ever occurred in this nation. I cite this fact, for the purpose of saying, that I, for one, am unwilling to keep an army under the pay of this government, to act as catch-polls to slaveholders. I have stated, that the principal object of the army appeared to be the catching of slaves. As proof of this, I refer to Doc. 225 of the H. R., 3d session, 25th Congress. More than twenty pages of that document are almost exclusively occupied with copies of correspondence, orders, and directions, as to "*runaway slaves.*" On the 5th of May, 1837, the commissioner of Indian affairs wrote General Jesup as follows:

"I am directed by the Secretary of War, to request that you will keep a registry of all negroes which shall be surrendered, showing *the names of the negroes, the place where, and the officer to whom, surrendered; the ages, as near as practicable; the sex; and when and where captured, if these facts can be ascertained; and the names of the supposed owners.* This document you will forward to this office."

This order shows, that catching negroes was regarded as an important object by the war department. The zeal with which that object was prosecuted, will appear, by an examination of Doc. 55, to which I have referred; and from which it appears, that about five hundred persons have been seized, pronounced slaves, and, without jury, and without counsel, and without a trial, consigned to a state of interminable bondage. This has been done, too, without leaving any record evidence by which the friends of humanity can ascertain their names, or the persons to whom they have been delivered. By a resolution, adopted on the 9th of August last, this House called on the President, to communicate to us "a list of the slaves captured during the war in Florida, and the manner in which they were disposed of." But, sir, in answer to this resolution, we obtained no information that was called for, although much information *not* called for, was communicated. General Jesup, in answer to the inquiry of the Secretary of War, stated, that "*more than four hundred* were captured, and delivered to their owners, *while he had command of the army.*" And the commissioner of Indian affairs reported that "sixty-four had been captured *since the year eighteen hundred and thirty-nine.*" General Jesup informs us, that he directed a list of slaves to be kept, and he supposed it would be found in the Indian bureau; but the commissioner of Indian affairs refers us to some former report, and says they contain all the information he is able to furnish on that subject. Thus, sir, no trace is to be found of the five hundred persons captured by our troops and delivered into slavery. How many of them were born free, and how many of them had always been free, we know not, nor have we the means of ascertaining. I think they were all legally free—I mean all those who had left their masters in the States of South Carolina, Georgia, and Alabama, and had taken up their residence within the territory of Florida, were entitled to their freedom, and would have been so declared by any court of justice in those States. They had left those States, and had ceased to be subject to the laws of slavery therein.

[The chairman said he was of opinion, that an argument showing that those persons were entitled to their liberty, would not be in order.]

Mr. Giddings said he would not press that point, if the chairman thought it was not perfectly in order. But, as an evidence of the object of this war, and of the manner in which it had been carried on, he would refer to the fact that, when General Jesup concluded an armistice with the Indians, in 1837, with an agreement that they should emigrate west of the Mississippi, a portion of the most respectable inhabitants of Florida, united in a solemn remonstrance against any treaty of peace, until the *Indians should bring in those fugitive slaves, and deliver them to their owners*, (vide document 225, last cited, page 55;) and, sir, the war was renewed, and still continues. These facts were, most of them, together with numerous other matters, brought to the consideration of this House, by me, more than a year since. They have remained uncontroverted to this day; and I have no doubt they will continue uncontroverted, and remain undisputed, in all coming time; for they rest upon the official records of the nation. It is true, I was personally assailed, as has been usual on such occasions; but the facts stated, the transactions which I exposed, remain, to this day, before the people, without explanation, or extenuation.

Indeed, sir, I understood the honorable delegate from Florida, while speaking, the other day, on this subject, to object to any cessation of hostilities, until the Indians should leave the country, for the reason that, if they were permitted to remain, *the fugitive slaves would continue with them.*

[Mr. Levy asked leave to explain, and Mr. Giddings yielded the floor. Mr. Levy said, he had urged that, while the Indians were suffered to remain, there would be no hope of peace; that he urged the removal of the Indians, to save the people from massacre.]

Mr. Giddings continued. I do not doubt the correctness of the gentleman's motives. I referred to one of the reasons which he urged against any cessation of hostilities, until the Indians should be removed. I would certainly retain a force in Florida, sufficient to protect the inhabitants; but I would not continue a war of aggression, for the purpose of capturing fugitive slaves. I entertain no fears that the Indians will continue hostilities, if we permit them to remain unmolested. They can have no possible motive to continue the war; nor have we any adequate inducements to continue our acts of aggression against them. The land is of no value. In the words of General Jesup, "*it is not worth the medicine used by our troops while defending it.*" The negroes are nearly all caught; and I can discover no cause for retaining in the service there more than the two regiments of troops proposed by the President. This calculation will enable us to reduce the army much lower than is proposed by the amendment of the gentleman from Tennessee.

(To be continued.)

NEW-YORK VESSELS AND VIRGINIA INSPECTION LAWS.

The following is the affidavit of Captain Hammond, of the schooner, Banner, of New-York. It shows what kind of a Union, slavery leaves us. It will be remembered that the governor of Virginia, demanded that citizens of New-York, should be given up to the tender mercies of Virginia laws, on charge of having brought slaves away in their vessels.

Governor Seward nobly replied, that New-York did not recognize *men* as *property*, under any circumstances; and to revenge this offense, Virginia passed laws to harrass New-York commerce, as much as possible.

The following is a sample:

CITY AND COUNTY OF NEW-YORK, ss.

Edward Hammond, master of the schooner, Banner, of the port of New-York, being duly sworn, doth depose and say, that on the seventh day of the present month, he sailed from the said port of New-York, to James river, Virginia; his deponent being in the coasting trade, with pine wood for steamboat use. That while in James river, and when about to return with his vessel to New-York, a demand was made of this deponent, by the inspector at that place, acting under the law of Virginia, "which requires any vessel owned either wholly or in part in New-York, or sailed by a citizen of New-York, to pay ten dollars inspection, and the master to give bond, in the sum of one thousand dollars, that he will not take away any slave or person, held to service, or a fugitive from justice from the said State of Virginia." That deponent, in compliance, with the aforesaid demand, under the said law, paid the said sum of ten dollars, and gave the required bond in the sum of one thousand dollars, on the thirteenth day of the present month, and set sail, on the following day, for New-York. That, after having been under sail for two days, deponent was compelled by stress of weather to put back, and made an inlet, called as deponent believes, Watchiprigge, on the coast of Virginia, in the Accomac district, which is no port or place of business, but one of the numerous inlets, which afford a temporary protection to mariners in distress. That deponent lay with his vessel, in the said inlet, until from the fifteenth to the eighteenth, of the present month; that on the seventeenth inst., which was on Sunday evening last, about sundown; while so in the said inlet, deponent's vessel was boarded by Thomas I. Cropper, accompanied by sixteen men armed with muskets, swords, and bowie knives, who stated to deponent that he held a warrant, as inspector, under the said Virginia law, which he showed to deponent, and demanded of him ten dollars inspection fee, and another bond of one thousand dollars, under said law. That deponent, thereupon, shewed to the said Cropper, the certificate of the payment of said fee, and of the execution of said bond, as hereinbefore stated—whereupon the said inspector, Cropper, set them at defiance, saying they were forfeited by his returning to the State, and that every time a New-York vessel put in, no matter where, or from what cause, on the coast of Virginia, the master thereof, was subject to the same exaction every time, of the ten dollar fee and the one thousand dollar bond, and this although driven back by stress of weather into the most obscure and barren inlet on the coast.

And this, deponent further says, that acting under the full conviction, that this last demand, was an imposition, and that the said law of Virginia, bad as it is, could never possibly contemplate the perpetration of downright fraud and violence, and of capturing the papers and vessels of American coasters on an American coast, seeking a temporary asylum from the tempests of the ocean, and particularly of vessels driven back on that coast, from which they had just sailed, with full credentials, under her laws, refused to submit to this outrageous demand of Mr. Inspector Cropper, and his armed myrmidons; and when remonstrating against the same, threatened deponent, that he would take his vessel from him. Deponent being overpowered by numbers, who appeared to be an armed gang of desperadoes, was compelled to submit to the imposition as far as he could, by the payment of another fee of ten dollars; but was not in a situation then to give the new bond required, in consequence whereof the said Cropper seized deponent's papers, as security in lieu of said bond, which papers the said Cropper, said he would deliver up to deponent, the moment he was ready to sail: deponent then told him that the tide would serve at six o'clock on the following morning, at which time deponent intended to sail, and the said Cropper then repeated, that deponent should have the said papers, the moment he was ready to sail. That deponent, did wait until six o'clock, on the following morning, and was then ready to sail; but the said Cropper did not return with his papers, and deponent accordingly waited until ten o'clock, before he sailed, and did not get fairly off, before twelve o'clock, of the said day; but no inspector or papers came, and deponent, was compelled to sail without them. And deponent, further says, that these outrages, were committed as aforesaid, on Sunday evening last, from about sundown, to about 10 o'clock at night; and that the said Cropper, did not do his duty, under the said law, as such inspector—for that he merely came on board deponent's vessel with his said armed gang, and demanded ten dollars without making or attempting to make any inspection. Deponent says, that this Mr. Cropper is the same individual, who was formerly a member of the Virginia legislature, and while such member thereof, who made (as is said of him, and as deponent believes,) these very complimentary remarks, in relation to New-Yorkers, and Jerseymen—"What are New-York vessels? they are commanded by Barnegat pirates;" which speech, deponent charged the said Cropper with having made, to which said Cropper replied; "To be sure I did; and it is nothing but the truth neither." Deponent also says that while remonstrating with said Cropper, on his conduct, the said Cropper said to deponent; "You had better take care how you talk; if you don't, I'll put you where the dogs won't bite you."

And this deponent further says, that two other vessels, one the "Daniel Webster," and the other, the "Arrival," were in the said inlet at the time deponent was, driven there by the same stress of weather—which vessels were also boarded by Mr. Inspector Cropper and his armed gang; and the master of the "Arrival," Captain Jones, not being on board his vessel, a hand on board made an attempt at resistance, by seizing a handspike, and declaring that no man should come on board that vessel, but his captain. Mr. Inspector and his gang, boarded the vessel, notwithstanding, and the sailor was obliged to retreat to the cabin, which he secured in order to save himself from seizure or other violence. That the said inspector, and his armed gang, took possession of the said schooner, "Arrival," and while so in possession issued his orders, that no person should come on board said vessel but the captain; and when Capt. Jones was rowed alongside of his vessel, the said Inspector Cropper said that any person that attempted to come on board but the captain, should be shot; and ordered his men to point their guns, which were loaded, with the command to fire, if a single man attempted to go on board but the captain. Deponent says, that three boat loads of unarmed citizens, accompanied the said Captain Jones to his vessel, and were thus forcibly prevented from accompanying him on board, and their lives jeoparded by the loaded guns being pointed down to them while in the boats.

EDMUND HAMMOND.

Sworn this 21st day of July, 1842, before me,
JOSEPH P. PIRSSON,
Commissioner of Deeds.

City and County of New-York, ss.—Gilbert A. Johnson, of the city of New-York, merchant, being duly sworn, says, that he has been acquainted with Captain Edmund Hammond, the foregoing deponent, for a number of years; and that he knows the said Edmund Hammond to be a man of credibility and of excellent character. GILBERT A. JOHNSON.

Sworn this 21st day of July, 1842, before me,
JOS. P. PIRSSON,
Commissioner of Deeds.

CHURCH ACTION ON SLAVERY.

Ecclesiastical bodies are evidently paying increased attention to this subject. How much they are in earnest, is known only to Him who searches hearts; but if it indicates nothing more, such resolutions as the following, show that public opinion *requires* the Church to break silence; and that the Church *feels* it.

The Second Congregational Church, at Cambridgeport, Mass. passed the following resolutions unanimously, soon after its organization, in March last:

Resolved, That the officiating clergyman, at seasons of communion, invite all persons present to commune, who are members of evangelical churches in good and regular standing, with the exception of

1. Those who use as a drink, or deal in any kind of intoxicating liquors.

2. Slaveholders, and those who are in any way concerned in buying or selling their fellow-men, and the apologists of such.

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The High Street Congregational Church, Providence, R. I. passed the following resolutions, March, 1842:

Whereas, the Church of Christ is the light of the world, the salt of the earth, the pillar and ground of the truth; and whereas, all professing Christians in full fellowship with one another, are justly viewed as one; and whereas, the holding of human beings as property is practised by some, and openly defended by other members of the Church in our land; and whereas, we are commanded not to be partakers of other men's sins, but in anywise to rebuke our neighbor, and not to suffer sin upon him; therefore,

Resolved, That American slavery is a system of unmingled and fearful wrong; at war with the letter and spirit of the Bible, and with the dearest rights and interests of man, for time and eternity.

Resolved, That the immediate emancipation of the enslaved is a duty practicable and safe in all respects.

Resolved, That for this end, every gospel minister, and every private Christian, should, in all proper ways, exert his influence.

Resolved, That we look with grief on the countenance slavery receives from professed believers, regarding this as one of its main pillars, and a deep injury to the name and cause of our blessed Lord.

Resolved, That, as an expression of our views and feelings on this subject, we hereby declare our purpose not to receive any who voluntarily practice slavery, or openly justify or apologize for the sin of the same, as members, into this church; or if professed ministers of Christ, into our pulpit; nor will we invite such to sit with us at the Lord's table.

A true copy. Attest,
CHARLES D. GREENE, *Clerk.*

—

The Congregational Church of Methuen, Mass. passed the following, April, 1842:

Inasmuch as it is the duty of every Church of Christ to avoid the very appearance of evil in *herself*, and also in a Christian spirit to reprove sin in *others*, and especially in sister churches; and whereas, the system of SLAVERY is sustained and countenanced by churches of Christ in this land—therefore, in the hope that a public and friendly expression of opinion by one portion of the church may have the effect of awakening that part of it which is immediately connected with the slave system, to a sense of guilt, and of leading it to an entire renunciation of this sin; therefore,

Resolved, That slaveholding, as it exists in our country, is a *sin* against God, and a *wrong* to man.

Resolved, That the withholding of the sacred scriptures, and other means of intelligence and grace, from the slave population, is alike contrary to the first principles of justice, to the spirit of our republican institutions, and to the word of God.

Resolved, That the severing of conjugal and domestic ties—so common under the slave system—is an outrage upon humanity, an insult to Heaven, and a flagrant violation of the first principles of the Christian faith.

Resolved, That in view of this system, as it exists in our land, we feel bound to declare, that we can have no fellowship with this unfaithful work of darkness, but must rather reprove it, and all those who uphold and countenance it.

Resolved, That we view, as striking inconsistency, sending the gospel to 100,000 heathen in the islands of the Pacific, while we forget and neglect 2,500,000 heathen slaves in our own land, deprived of the Bible.

Resolved, That we earnestly request the churches at the North to *speak*, and not only to *speak*, but to *act*, for the slave; praying to God with one heart, entreating, rebuking, and exhorting our southern brethren, till this iniquity be purged away from the midst of us.

By vote of the church,
I. C. PHILLIPS, *Pastor.*

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Methodist Church, Methuen.

We, the members of the first Methodist Episcopal Church in Methuen, Mass. believing it our duty to reprove sin, wherever and whenever found; and especially our duty to rebuke our brethren, and not suffer sin upon them; and being convinced of the great evil of slavery, as it exists in the United States, feel bound to publish to the world the following resolutions:

Resolved, That we believe American slavery to be a direct violation of the righteous law of that "God who has made of one blood all nations of men."

Resolved, That it is a painful thought to us, that many of the members of Christ's body, our brethren in the Lord, are, in this Christian land, bought and sold, and in other respects brought upon a level with the brute creation.

Resolved, That with deep sorrow we contemplate the fact, that in many instances, the professed followers of the merciful Saviour of the *world*, claim the right to hold and treat their fellow-men as *property*.

Resolved, That we can have no fellowship with those professed Christians among *slaveholders*, who, after having been enlightened and reproved, still advocate and support the system of slavery.

Resolved, That we deem it the duty of Christians, publicly and privately, as they have opportunity, to rebuke slavery.

SAMUEL HOYT, *Preacher in charge.*

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Third Congregational Church, Abington, Massachusetts, May, 1842.

Resolved, That the enslaving of human beings, and holding them subject to the privations necessarily involved in the chattel system, is, under all circumstances, a sin against God, and against which we, as a church, do bear our most decided and solemn testimony.

Resolved, That to have respect of persons in our assemblies, on account of complexion, or any other outward and divinely constituted peculiarity, is directly contrary to the letter and spirit of the gospel—a sin in those who practice it *themselves*, or countenance it in *others*—a dreadful cruelty towards those who are the subjects of it—and ought to receive the unqualified condemnation of every Christian church.

Resolved, That we will not give our support to a man for our minister, who, silently or openly, gives his consent to the system of American slavery; and we do therefore request our pastor not to invite any who do thus sustain the system, to the communion or the pulpit.

Voted, That the above be published.
SAMUEL REED, *Committee.*

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Baptist Church, Georgetown, May, 1842.

Whereas, Christians are required to let their light shine before men, that they may glorify their Father in Heaven; and whereas they are bound to bear a faithful testimony against all wickedness, and especially against the sins of their professing brethren; therefore,

Resolved, That we feel it to be our duty, as a Church of Christ, to unite with other churches, in bearing a decided testimony against American slavery; and this we do, because we are convinced that it is a violation of the spirit and letter of God's word to hold our fellow-beings as *property*—to deny them the means of education—the privileges and protection of civil institutions—the right to form and sustain social relations—and to withhold from them a just compensation for their labor—all of which are implied in slaveholding.

Resolved, That while we entertain these views, it is inconsistent, and a breach of duty to God and man, to fellowship those professors of religion, and those churches, who live in the practice of holding their fellow-beings in bondage.

Resolved, That in our opinion the time has come when all Christian churches ought to clear themselves of all participation in this great national sin, and espouse the cause of the down-trodden and bleeding slave.

Voted unanimously.
RICHARD HERBERT, *Ch. Clerk.*

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The Church in Freetown, June, 1842.

Resolved, That as we have been long convinced, so now we deem it advisable to say openly, and publish to the world, our belief, that American slavery is a moral, social, and political evil; opposed to the best interests of society, of equitable civil government, and of true religion; involving every participator in it, in constant sin and guilt before God; and being utterly condemned, and not in the least vindicated, by the scriptures, when correctly interpreted, either by precept, permission, or example, it ought in every instance to be immediately and forever abandoned.

Resolved, That since the demon slavery has entrenched itself under the sanction of the Church as a stronghold of defense, therefore it is plainly the duty of all professed churches of Christ, to refrain from any participation, apology, or countenance of this heaven-daring sin, and especially from admitting to their pulpits or their communion, such persons as hold their fellow-men in slavery.

Resolved, That as we are forbidden to hate our brother in our heart, but are commanded to rebuke our neighbor, and not suffer sin upon him; and as a determined perseverance in known sin is strong evidence against the belief that those who profess to be Christians have really the spirit of Christ; therefore, it is the duty of churches, as well as ecclesiastical bodies, that are free from the guilt of slavery, or have ceased to countenance and support it, to remonstrate with such as are yet connected with it; and in all suitable ways, to induce them to abandon it forever; and if fraternal, affectionate, and faithful entreaty does not open their eyes and move their hearts, the only alternative is to withdraw fellowship from them, as not being, in the judgment of charity, true churches of Christ.

On Benevolent Societies.

Resolved, That by the authority of the great Head of the Church, we are under indissoluble obligations to seek the prosperity of Christ's kingdom throughout the world, and, (to be consistent, also,) to give conscientiously of our substance as God has prospered us, to publish the gospel to every creature; and that we are not freed from this duty, though we know of no missionary association, that is in all respects conformed to our wishes.

Resolved, That while slavery stands directly in the way of the appropriate and professed objects of the bible, home missionary, and other benevolent societies, whose sphere of operation is partly or wholly in our own country, and ought to be directly rebuked and opposed by those societies, it does not thus interfere with the object of foreign missionary societies; yet these also are bound to refrain from participation in the guilt of slavery, by owning slaves, by knowingly receiving the avails of their sale or unrequited earnings, by soliciting aid from slaveholders, by appointing them as members or directors, or by employing them as missionaries; and they are bound, lest they make their conscientious brethren to offend, and lest they may seem to countenance slavery, to speak in condemnation of it incidentally, as they do of intemperance, or any other flagrant sin.

Resolved, That while we consider purity of *Christian doctrine*, as well as practice, to be of great importance, and to be a point that cannot be given up or compromised, in our efforts to extend the Redeemer's kingdom, therefore we cannot support any Union or American Missionary society, but feel it our duty to aid such as we find to be most orthodox and consistent with the truth; and still to remonstrate with them, if they seem to us to take an improper stand with regard to slavery, or any other sin, or any error, trusting that by kind and faithful entreaty they will ere long be led to lay aside all prejudice and preconceived notions, and

the Bible; and is equally hostile to the social, civil, and religious interests of those with whom the system is connected—we feel compelled, as a branch of the Church of Christ, to bear our firm and decided testimony against it; and do, therefore,

Resolve, That this system of oppression is flagrantly *sinful*, and that none ever participated in it, without participating in its sins.

That we will have no church fellowship with slaveholders or slaveholding churches, until they shall have washed their hands from the guilty system.

That *immediate* and *unconditional* emancipation is equally the *duty* of the master, and the *right* of the slave.

That we are ready to engage in all proper and judicious efforts to secure so desirable an object.

C. D. NOBLE, *Pastor.*

The St. Lawrence Consociation, N. Y. June, 1842.

Resolved, That in the opinion of this consociation, American slavery is, in all circumstances, a heinous sin against God and our brethren. Against God, because it violates his law, which requires us to love all men as ourselves, and to do to them as we would that they should do to us; and against our brethren, because it abrogates their heaven-born right to life, liberty, and the pursuit of happiness—defaces in them the image of God, and reduces them to the low scale of articles of traffic.

Resolved, That, as the prayer which our blessed Saviour has taught us to make, "Thy kingdom come," can never be fully answered, while slavery exists, it is the duty of Christians to use their influence for the destruction of this sin.

P. MONTAGUE,
Register of St. Lawrence Con.

Evangelical Congregational Church, Barre, Massachusetts, July, 1842.

Whereas, In the progress of recent discussions on the subject of American slavery, silence has come to be construed into an approval of the same; therefore,

Resolved, That we believe the time has fully come when it is the duty of the Christian Church to lift up its voice, not only against all sin in general, but especially against that *oppression* which is the great and crying abomination of our land.

Resolved, That as a component part of the Church of Christ, we feel ourselves called upon to bear our solemn testimony against this *heaven-daring sin*, as a duty which we owe to God and man, to the oppressor and the oppressed,

Resolved, That we cannot hereafter receive to our pulpit or communion, any minister or layman, who holds his fellow-men in slavery, or who encourages and upholds those who do so.

Methodist Episcopal Church, Lynn, Mass.

If the Church be the salt of the earth, it is manifest that it should itself be pure; if the light of the world, it is equally manifest that it should have no *fellowship* with the unfruitful works of darkness, but rather reprove them. Therefore,

Resolved, That, in our opinion, a greater wrong can hardly be inflicted on "men, women and children," than to hold them in slavery, and debar them the means of moral and intellectual improvement, in order that they may more effectually minister to our interests and pleasures.

And whereas, multitudes are so held by professing Christians, of different denominations, and in particular, by many of our own; therefore,

Resolved, That to hold fellowship with them, if they *persist* in this wickedness, is to bring upon ourselves the charge of being partakers of other men's sins, and accessory to "crime sufficient to exclude from the kingdom of grace and glory;"—therefore,

Resolved, That every principle of humanity and religion, the glory of God, the temporal and eternal welfare of the enslaver and the enslaved, enjoin upon us to protest against this cruel system; and by the meekness and gentleness of Christ, to beseech and exhort all those who have been voluntarily concerned in perpetuating this disgrace upon Christianity, to take the most prompt and efficient means the case will admit of, for rolling this reproach upon the Christian name, from the church.

Resolved, That we request the several annual conferences in the whole connection, and they are hereby requested, at every session, to take the subject into more prayerful consideration, in order that, if possible, this "great evil" may be removed from the Church, by the united and harmonious action of the next general conference.

Resolved, That we will specially beseech the Father of mercies to grant to all his ministers, of every name, whose lot is cast in regions where this wicked system is framed and supported by law, that grace that shall enable them to preach the gospel as fully and fearlessly to the master as to the slave, and to administer the discipline of the church, without respecting the person of the rich more than of the poor, though it should lead them to prisons or to death.

Resolved, That in our monthly missionary concert we will remember, in our prayers, the master and the servant; that both may be brought under the power of the gospel so entirely, that the master shall, in all cases, render to the servant that which is just and equal, and treat him as "a brother beloved," and servants be obedient to their masters, with good will, doing service as to the Lord, and not unto man.

J. TUTTLE, *Chairman by request.*

From the Anti-Slavery Picknick.

FREEDOM'S JUBILEE.

BY WENDELL PHILLIPS.

The birthday of West India emancipation is freedom's jubilee, and should be celebrated throughout the free States of America. It should fire the breast of every philanthropist, and of every man in whom a spark of liberty remains. Eight years have already passed, since the government of Great Britain gave liberty to *eight hundred thousand* of its own slaves in the West India islands: and this act, instead of being followed by idleness, insurrection, and murder, on the part of the negroes, and complete bankruptcy on the part of the masters, as predicted by the opponents of anti-slavery, has been attended by one unbroken chain of absolute prosperity, both to the liberated negroes, and their former masters. The soil has advanced in value, from fifty to one hundred per cent. Thrifty and populous villages are fast coming into existence. Mechanical improvements are being introduced, which were not contemplated in the days of slavery. Benevolent and religious institutions are fast multiplying, and education is liberally bestowed upon, and improved by all classes.

The apprenticeship system, as it was called, was instituted expressly to prepare the negro for freedom; its necessity, as well as its justice, was denied by the great body of abolitionists, at the time. It proved, as was expected, a total failure. Experience proved it useless and unnecessary, as far as the slave was concerned. Antigua and Bermuda rejected it, and admitted the negro to immediate freedom. Their prosperity and quietness were unrivalled by any of the islands.

The impossibility of securing to the new freemen the enjoyment of their rights, while the execution of the laws was necessarily under the influence of their former masters—expecting the wolf to guard the sheep—the atrocious, continued, and systematic violations of all the provisions of the law, not only by the cruelty of individuals, but by solemn acts of the colonial assemblies, roused such indignation in Great Britain, that on August 1st, 1838, the whole system was abolished, and the slaves declared, unconditionally and immediately free. Let us take warning by this costly example, and learn of Great Britain, that "the straightest line is always the nearest in morals, as well as in physics."

The circumstances in which justice was rendered to the slaves, show the most sublime confidence, on the part of Great Britain, in the safety of doing *right*. It was in *islands*, four thousand miles from the shores of the mother country—swarming with a colored population ten times outnumbering their white masters. Jamaica had 378,000 colored inhabitants, to 37,000 white; Barbadoes, 87,000 colored, to 15,000 white; Antigua, 33,000 colored, to 2,000 white; while Tortola had but 200 white people, in a population of 5,000.

It was under these circumstances, that 800,000 fetters were struck off, amid prophecies of bloodshed and colonial ruin; and even amid the anxious doubts of some of the friends of freedom. The Christian, with his stern confidence in principle, after an acute analysis of the circumstances, would justify the act; but the man of the world, the mere student of history, might almost be excused in doubting the experiment. Within sight of the English shores, and within the memory of those who were not yet old, there had been one example of a people's immediate emancipation from the weight of a government whose existence was known to them only by its oppression. In the first heat of that people's indignation, not only a despotic throne, and corrupt priesthood, but government and religion themselves, were trampled in the dust. Yet the French revolution took place under circumstances far more favorable, than those which attended the proposed experiment in the West Indies.

The French peasant was hemmed in by the brotherhood of European nations—surrounded by the education and refinement of numerous and influential classes, whom he had been accustomed to follow. For him, religion had done something—education had done much. Burke's boasted bulwarks of modern civilization—chivalry, and religion,—the spirit of Christianity, and the spirit of a gentleman, might be expected to interpose a barrier against the passions of the mob. In spite of all, the guillotine, bathed in blood, was the emblem of their transition from serfs to citizens.

But the slaves of the West Indies were to be restored to freedom, not at the door of European monarchies, but far across the Atlantic—thousands of miles off from those ponderous social organizations, which might have thrown their weight into the scale in behalf of the white man, ten times outnumbered by the new-made freemen; so few and feeble in their presence, that one moment's rushing recollection of a century's oppression, would sweep him from the face of those islands forever. For the colored man, too, Christianity had hardly included him within the circle of its sympathy, and the law had almost exiled him from the cold shield of its protection. With all these disadvantages, that experiment has been tried. Its results are written in the annals of the greatest and freest nation of the age. Let us thank God, that when a short-sighted, worldly prudence, or natural fear, might have raised their voices against it, there was found one great nation willing to trust God that duty was safety.

From the Journal of Commerce.

WEST INDIA EMANCIPATION.

Having recently arrived in this country from Jamaica, and purchased a farm in Ohio, with a view to spend the remainder of my days in this land; and finding the minds of the people so blinded as to the real state of slavery on the one hand, and the results of emancipation in the British colonies on the other, I feel it to be a duty I owe to God and to the slave, to publish to the world my knowledge of the effects of slavery, and to bear testimony to the happy results of emancipation in the West Indies. As I have resided thirty-one years in Jamaica and the island of Old Providence, during which time I was a slaveholder, it may be supposed that I can give a pretty accurate statement of the horrors of slavery. I was considered by my neighbors in Jamaica, as too indulgent to my slaves. They said I spoiled them—made them lazy—and that thus they were a bad example to the other slaves around me. Yet my treatment of them was harsh, and arbitrary in the extreme. I would often flog men and women without mercy, and without sufficient cause. I thank God that He has awakened me to a sense of my guilt in treating my fellow-men worse than the beasts of burden. I have seen enough of slavery to convince me that it is a system that every Christian should shudder at, and look upon as revolting to humanity, and contrary to the blessed precepts of our Lord Jesus Christ, viz. "Whatsoever ye would that men should do to you, do ye even so to them."

What man or woman in the world would prefer a state of bondage to that of freedom? Surely not an individual of this free and enlightened republic, where all pride themselves on their rights and privileges, and in their enjoyment of institutions under that great charter which declares that all men are created free and equal. I would ask if it is consistent with reason and justice, that because a man's skin is black, he should be precluded from the rights to which he is entitled by the Declaration of Independence?

I can assert, without the fear of contradiction, that emancipation in the island of Jamaica has been a blessing to all classes of its inhabitants, and has had the effect of influencing the emancipated to be industrious, orderly, and useful members in society. So far as my knowledge goes, this is the case in all the British colonies. Having been a participator in the sin of holding my fellow-men in cruel bondage, I rejoice and thank God that the blacks in Jamaica are now the happiest class of peasantry, I believe, in the world. They are seizing with avidity the means which are employed to enlighten their minds, and point them to the Cross of Christ. Another pleasing feature in the character of this people, is the desire they manifest to have their children educated; and I am happy in being able to affirm that their children are as docile as any class of white children I ever saw. They are making rapid improvement in their studies. I have no other motive in thus coming before the public, than to give a simple and unvarnished statement of facts which I feel it incumbent on me to publish.

P. LIVINGSTON.

Last month Mr. Livingston was in this city, we are informed, and after visiting his relations on the banks of the North river, left the above with a friend for publication, and proceeded to Ohio, where he has purchased a farm.

Correspondence of the United States Gazette.

SAYINGS AND DOINGS AT WASHINGTON.

Apropos of democracy. I have had much intercourse with a gentleman, for a few months past, who was in public life, as a democrat, during Jefferson's administration, and who was on very friendly terms with him. He is honest enough to confess that it was Mr. Jefferson's avowed policy, to break down one portion of the North, by appealing to the prejudices of the other. By this policy the South have always been able to rule the country, and still think to do it. There is less distinction of classes at the South than at the North; and among white men more *nominal* equality, though not less real aristocracy. This state of things grows out of the institution of slavery; that institution dividing the inhabitants into two nominal classes only, masters and slaves; whereas, at the North, there being no such distinction, others spring up, such as the rich and the poor; men who labor, and men who either live upon their incomes, enter the professions, or become merchants, manufacturers, and employers. Between these and the employed, or laborers, as their walks in life are somewhat different, there is little social intercourse; and as the condition of the former is envied by the latter, (I speak as a general rule,) though perhaps not better than the latter, there arises a feeling of hostility and jealousy, which exhibits itself in political opposition. Southern politicians, avail themselves of it, and endeavor to foster these prejudices and heart-burnings. Hence, though living at home, like barons and lords, surrounded and served by trembling slaves, upon the sweat of whose brows they live, despising labor as degrading, and applying the epithet of "white slaves of the North," to the hardy yeomanry of the country, they nevertheless assume the name of democrats, and appeal to these same "white slaves of the North," to support them, and at the same time foster their prejudices against those whom they are pleased to denounce as *federalists and democrats!* Yes, men are thus dubbed who have been all their lives accustomed to hard labor; and who, if they are possessed of property, in 999 cases out of a thousand have acquired it by the sweat of their brows, and by strict economy. And who are they that thus denounce them? men who never did a day's work in their lives; and would feel themselves insulted to be told they ought to bring up their children to habits of industry: men who never even went for a glass of water when thirsty, but must have it brought to them by a slave. And yet these are the men who, by the power of one cabalistic word, "democracy"—which means anything or nothing—have, ever since the day Mr. Jefferson came into the field as a candidate for the presidency, led the North by the nose, all the while laughing at them, and calling them "dough faces," "white slaves of the North," &c. and still lead them by the nose.

The South has once consented to elect a northern man to the presidency; but not until he avowed his determination to carry out southern principles, and become their man. But they do not intend even to go so far as that again. Mr. Calhoun is now lord of the ascendant. His hostility, and even hatred to the North is no secret; and yet, "*the true democracy*," "the natural allies of the South," fall in, and obey his orders without a murmur.

LIBERIA.

The Christian Advocate and Journal says, we have letters from brother Chase, and others of the Liberia mission, which greatly encourage us. At the recent session of the conference, some important changes have been made in missionary arrangements. The preachers will no longer confine themselves to colonial stations; but itinerate around circuits, embracing the native villages. We are mortified to say that New Cesters is still a slave mart; and the Gallinas likewise, notwithstanding the intelligence we had some time ago received of the breaking up these inhuman establishments by the British. But our humiliation is greatly augmented by the fact that the chief hindrance in suppressing this outrage on humanity, arises from the aid afforded to it, and the participation in it, by Americans. We have no doubt of the sincerity with which our government acts with regard to the suppression of the slave trade; but surely something more ought to be done. It is inconceivable that violations of our laws by our own citizens, known to every body, should be without remedy. Lately the commander of a British vessel of war undertook to starve out the wretches at New Cesters, by blockading the mouth of the river, and preventing access to vessels, carrying supplies. But the good design was frustrated. A French vessel and an American vessel entered the river and claimed the right to trade with the slave factory, and the British officer had no authority to forbid it. Every American who reads the account, will feel his cheeks tingle with honest shame. We wish we knew the names of both the French and American captains, that we might hold them up to the execration of mankind to all future generations.—*Zion's Herald.*

Communications.

HAVANA AND JAMAICA.

The following article appeared in the New-York Express, last February:

"From Havana and Jamaica.—The New Orleans Picayune says, they have full files from Havana, together with floating intelligence, up to the third instant, and 'that there has been FIRE and SLAUGHTER at Jamaica. The beautiful effects of modern philanthropy are being felt, and are producing what may be termed a shocking state of society.' On the 1st instant, the Ipswich, an English steamer, arrived at Havana, from Jamaica, bringing intelligence of extensive and frightful riots among the negroes, who are *prowling around the country in wild and savage excitement, burning up the estates, and scattering ruin and devastation everywhere.*"

I have been too long acquainted with the mendacity of the pro-slavery press, and with the success of West India emancipation, to be deceived by this absurd and wicked fabrication. It occurred to me, however, that it might be useful to ascertain what were the *facts*, which it had been thought advisable to metamorphose as above; for the purpose of upholding the system of human bondage. I accordingly sent a copy of the article from the Express, to William W. Anderson, Esq. a gentleman of the Jamaica bar, and lately a member of the legislature; with a request, that he would inform me what disorder had happened, and also, how far it was deemed safe to entrust the negroes with military power. I annex extracts from his reply. Yours, &c.

WILLIAM JAY.

Bedford, July 25, 1842.

"So far are such paragraphs, as that you sent me, from giving a true statement of what they ironically describe as 'the beautiful effects of modern philanthropy'—'the extensive and frightful riots among the negroes, who were prowling around the country in wild and savage excitement, burning the estates, and scattering ruin and devastation everywhere,' that this is the very first letter, in which I have ever thought it worth while to notice the subject in the least. The statement is wholly a LIE—a selfish misrepresentation, for base purposes.

"In 'old time,' as the days of slavery are here termed, the poor negroes were allowed, during the Christmas holydays, to degrade themselves, and to trouble the inhabitants, by all sorts of childish and noisy buffoonery in the streets; going about in masks, accompanied by drums and fifes, and dancing girls. These things did not only disturb our quiet, but they endangered the lives of many persons, in carriages or on horseback. The negroes, however, having had the uncompensated toil of slavery, and its many other evils, to endure, for the whole previous year, these days of revelry were allowed to them, as a sort of concession, called for both by prudential and humane considerations. As public sentiment, however, almost immediately after emancipation, vastly improved, these yearly carnivals became exceedingly disagreeable to the inhabitants; and the better classes of the negroes themselves disliked and despised them. The mayor of the city thought a stop should be put to them at once; and he ordered the police to act accordingly. I need not offer any opinion as to the prudence or imprudence of such a step. The people resisted, and attacked the police with stones. A prominent portion of the assailants consisted of women; from which you will infer, that there could be nothing of a political character in the affair. It was a mere ebullition of impatience and ill-humor. (Are there not sometimes such in *your* streets?) The police were driven off—they returned with their arms, and the military was called out. The people renewed the attack—the police fired, and three or four were unfortunately killed, and a number wounded. It was a sad affair; but it indicated nothing of the least moment in reference to any question that could be of interest in America. I believe the mob threatened vengeance; and had it not been for the vigilance and precaution that were used, they might have done mischief; but it soon passed off; and I will venture to say, that a more tranquil and comfortable community exists nowhere in the world.

"We have the most perfect reliance on the black and brown population; in fact, the distinctions of color are scarcely thought of. *The greater part by far of our island militia consists of that class;* and we have two queen's regiments, consisting entirely of blacks, excepting the officers. The greater part of the queen's troops are white; probably two-thirds. The numerical majority preponderates enormously in favor of the blacks, if you reckon the militia.

"I know not how to answer any question about the confidence placed, respectively, in the black and white troops—the truth being, that the question never, for an instant, suggests itself to any one here. Our numerous police force (which the absurd fears of the legislature a few years ago raised) is composed *almost entirely* of black and brown persons. Its numbers will soon be reduced. Everybody sees it to be a needless expense.

"In fact, my dear sir, I do not know how to answer any question on such a subject, except to say, that there is no country that needs so little the presence of a military force; we all feel it, we all believe it, to be perfectly secure; and if foreign foes should trouble us, I believe that, in few of England's possessions, would her flag have so many resolute defenders, as in this island."

LETTER FROM NORTHAMPTON.

Colonization seems to be growing in favor at the South. Five years ago, we, in this remote region, had never seen a refugee from southern slavery. Now we see more or less of them every year. Most of them keep on their way to Canada; but some go elsewhere. Many of them I know are doing well; much better than those who have been colonized in Africa. A few weeks ago, one from Louisville passed this way; and just now another from New Orleans. This last succeeded in colonizing his wife and three children, about eighteen months ago. He has since made two unsuccessful attempts to join them. Once he took passage in a vessel for Philadelphia; but his master, finding which way he had escaped, arrived in Philadelphia by land, almost three days before the vessel, and stood ready on the wharf to take him, as the vessel hauled to the shore. He was one of your kind masters, and therefore did not torture him with the whip; his only punishment was to wear a chain on one leg for six months, weighing thirty pounds. His business in New Orleans was to superintend the cooking in one of the largest public houses. He paid his master thirty-five dollars per month of his wages, and what he got over that, he had to clothe himself.—This he did, and besides was able to pay one hundred dollars, to get off his wife and children to a free State. (Quere. Whether *his master* will most need his *thirty-five dollars* per month, or *he* need his kind care and *watchful* supervision?) He finally made his escape, on board a steamboat for Cincinnati. He had heard the slaveholders curse the abolitionists of this place, and therefore naturally concluded, if he could but once get there, he would find friends. With the aid of forged papers, he procured a passage for seven dollars.

Unfortunately, his master learned immediately which way he had gone; and the name of the boat he left on; and in a few hours took passage in another boat, which being the fastest of the two, overtook the first, after getting into the Ohio as far as Indiana; and as she came up alongside, the master of this man hailed to know if there were any colored passengers on board.—Being answered in the affirmative, it was agreed that they should be examined at the next landing, six miles ahead. Happily, it was growing dark; and just before landing, our hero stepped into a skiff, which was fastened behind the boat, and untying it, rowed ashore; and after fastening it, he made for the woods. I suppose the New-York Observer would call this stealing.—But I should like to ask them why, "if a man is better than a sheep," (see Matt. xii. 12,) he is not also better than a skiff? After travelling till he became weary, he got up into a tree, and fastening himself securely, by tying his arms to the limbs, he fell asleep, from which he was awakened by the noise of horses and men, with guns and dogs. One of the dogs came very near him; but owing to a light rain, he could not track his footsteps. Thirteen men passed in sight, while he was in the tree. For the next four days, he ate nothing but the wild sorrel he found in the fields; he afterwards exchanged a garment for provisions. He was three weeks in travelling to Cincinnati; all which he did in the night. He suffered much from cold and wet, as he had to ford the rivers, (in April,) and the rains were frequent.

He finally arrived at Cincinnati, and enquiring of a colored man for an abolitionist, he was directed to one who proved to be another "good Samaritan." He immediately carried him twenty miles into the country, to another friend, who carried him thirty miles further; from thence he had friends all the way. He says he was in company at one time with seven emigrants from Kentucky. The tide sets very strong from Kentucky to Canada.

This man has, I hope, ere this, found his wife and children. May they henceforth be permitted to enjoy each other, "and eat the fruit of their own labor, without any to molest and make them afraid." J. P. W.

Buckingham, 7th mo. 3d, 1842.

Isaac T. Hopper and Charles Marriott:

Dear Friends—From the time of the announcement of the minute of charge, by which it was attempted to make you offenders against the discipline of the Society of Friends, I have observed, with feelings of regret and deep mortification, the proceedings of the meeting to which you were attached—earnestly desiring that some way should open, by which it might be satisfied to retrace its steps, and save the Society of Friends from the reproach that will necessarily attach to such a gross perversion of its discipline. The grounds of its exercise in your case, so far as regards the *ostensible cause* of offense, are involved in no mystery. The charge is brief, and couched in such general terms, that not only the members of the Society, but the *world at large*, may equally understand the merits of the case. And if they do not decide that the proceedings have neither been characterized by love nor forbearance; and that they have been distinguished by a persecuting and vindictive spirit, I shall cease to feel confidence in the virtue and general intelligence of the Society, or in the decision of a correct public sentiment.

Let us contemplate, for a moment, the terms by which your Monthly meeting has expressed the "head and front of your offending"—the substance of which is, I think, "being concerned in the publication of a paper calculated to produce disunity in the Society."* Now, the issue of this charge is adapted to have a most extensive bearing, directly, on the members of the Society within the limits of New-York Yearly meeting; for it is believed that all who are regular readers of the *Standard*, will consider themselves virtually implicated in the very act for which it has been *attempted* to deprive you of the right of membership! No one will deny "that *their concern* in the publication is equally tangible with *yours!* And I cannot see why the subscribers to the "Anti-Slavery Standard," within the limits of the New-York Monthly meeting, at least, should not, equally with yourselves, be regarded as offenders against the discipline!

I have alluded to the grounds of your disownment, as singular and unprecedented. This may be strictly and literally true, as applied to the present generation. But a short time since, on examining an old record of our Monthly meeting, I discovered a testimony of *disownment*, which, for the general terms of its expression, and the illiberal spirit that it breathes, deserves to be ranked with yours. They should all be *framed*, and preserved as *curiosities*, in the exercise of church discipline. I will transcribe a portion of the said testimony for your inspection. It was issued the 6th of 3d month, 1769, and commences thus:

"Whereas, ——, who hath had his Education in the way of Truth, as profest by the people Called Quakers, and hath made some progress therein; But Not Keeping to the Dictates of the Divine Principle thereof, in his own heart, which would preserve in *True Faith* and in a meek and humble Disposition, But on the Contrary, he hath Given way to an Exalted Spirit, *that would Cause Division and offences*, Contrary to the Doctrines which we have Learned, Whereby he hath Imbybed *Strange Imaginations*, and Doth hold an Opinion, Respecting futurity,† which we think Inconsistent with the Scriptures, as also the principles of Friends—for all which he hath been treated with, In order to convince him of the Dangerous Consequences of such Delusions," &c. &c.

Surely such reminiscences as these, are adapted to teach us a lesson of charity. It appears, doubtless, that those honest Friends who gave vent to their religious zeal with so much simplicity, were actuated by a most earnest desire to preserve the "true faith!" Can we not also believe that our cotemporaries in New-York thought the conduct of some of their brethren *disorderly*, inasmuch as it was adapted to influence the consciences of some Friends, thereby tending to produce conviction and conversion; which must necessarily result in causing *division and disunity* in the Monthly meeting to which they belonged? whose members were pursuing a course of life calculated to strengthen the hand of the oppressor.

I was truly rejoiced to learn the independent course pursued by Genesee Yearly meeting. It appears to me that meeting had an undoubted right to admit any persons they chose, to attend the sittings of the body.—But when we reflect on the great notoriety of the proceedings against you, and the relation in which a large portion of the members of that Yearly meeting stand, in regard to the same offense (substantially) for which you have been disowned; I see not how the Society, in its collective capacity, could have done less than permitted your attendance. The truth of the matter is, among the intelligent and liberal of the Society of Friends, throughout this continent, your religious standing will nowhere be questioned, nor any privileges denied, which you have hitherto enjoyed; and, it was cause of gratulation to learn that Genesee Yearly meeting should be the first to show, in an unequivocal manner, their esteem for an *ancient testimony* of the Society, by treating with respect those individuals whose whole lives have been consistently devoted to its support.

My object in addressing the above remarks to you, is nothing further than a small token of sincere regard, which I have long cherished for you; though personally almost unknown. It gives me inexpressible pleasure to learn that so many of our friends are disposed to give evidence of their good will to the cause of the perishing slave, by treating some of his ablest advocates with renewed respect and affection, at a period when they have been assailed by persecution the most unrelenting and cruel. With feelings of renewed interest in your welfare, and wishing your lives may be lengthened, for the sake of suffering humanity, I remain

Your sincere and affectionate friend,

WILLIAM H. JOHNSON.

* I do not recollect the exact terms of the charge.

† He believed that every person came into the world innocent, as Adam did; that it was possible to live a blameless life; and he did not believe in a hell of fire and brimstone, and the torment of devils, &c. &c.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, AUGUST 4, 1842

RECENT INTELLIGENCE FROM THE LAND OF EGYPT.

In another column is inserted an account of the escape of a slave from New Orleans. I wish to add to that interesting narrative, some facts derived from the conversation of the same person, touching the state of feeling, and the condition of the slaves, in that quarter.

This slave had a pass, which was renewed every month, enabling him to go to all parts of the city; because, without this, he could not make the purchases necessary for the large establishment of which he was steward. All intercourse between them and the slaves of the plantations, is strictly prohibited.

The city slaves know that efforts are being made in the free States for their emancipation; but the slaves of the plantations know nothing of it, and have no hope except in a war, for which they are panting.

The city slaves were fully possessed of the *Creole* affair, and got up a song on the occasion, which they sung upon the levee. This caused an increased rigor towards them. Instead of being allowed to be out until nine o'clock, as before, they were driven in before dark.

In reply to the question, whether their wives had any protection, he stated the following fact: A captain of the Florida army solicited a slave, the wife of a free colored man. She promptly repulsed him. Some will think it ridiculous, no doubt, that a colored woman, and a slave, should possess modesty and self-respect. Such, however, was the statement; and I am bound to repeat it faithfully, at the risk of exciting a sneer. The officer persevered: urging his suit, when honeyed phrases failed, with threats of violence. Finally, as was quite in character for the modern "chivalry," he drew a pistol upon the woman. She screamed. This brought her husband to the scene, armed with a cane. He lifted it, and the Florida hero fled.

The husband was tried for raising a cane against a white man, convicted, and sentenced to ten years in the penitentiary; where he now is. This, for simply *lifting* a cane, in a case, which our pro-slavery pastors and deacons constantly bring forward as the strongest conceivable justification for taking the life of an aggressor! But comments will do no good; and it seems as if facts could do no good; though they were burned into pro-slavery with the slaveholder's branding-iron.

When, oh when will the North awake to the unutterable enormity of that despotism, under which the slave is bleeding, and we ourselves, with all our interests, are languishing?—D. L. C.

HENRY CLAY.

A subscriber drops his paper on account of the article on Henry Clay; because he deems that it "violated the neutrality in politics, which the Standard professes to observe." We have no wish to induce him to resume his subscription; for it would be painful to us to have any one take the Standard, who cannot do it with a free heart. Instead of taking it "till his year is up," as he proposes, we would prefer to return him the balance of his money, whenever he chooses to call for it. Not, therefore, as a subscriber, but simply as a friend to the anti-slavery cause, we wish to show him that the Standard has *not* professed one course, and followed another. It does profess neutrality in politics; and it *is* honestly neutral. It meddled with Henry Clay, not as a *whig*, but as a *slaveholder*, and a defender of *slavery*. From his past conduct, and present relations, it showed abolitionists how far he was to be trusted on *that subject*. Should the democratic party nominate Calhoun, or Tyler, or Van Buren, it would become the legitimate business of the Standard to show what *they* have done, and are likely to do, on the subject of *slavery*. As *democrats*, (in the party sense,) it takes no cognizance of them; but as supporters of *slavery*, it becomes a duty to show them up before the people. Our "neutrality in politics" consists in treating individuals of both parties precisely alike; in pointing out the true position of each, on the question of *slavery*. Should John C. Calhoun be nominated for the presidency, perhaps even our offended subscriber would think something ought to be said about *him*, in reference to the "patriarchal institution." Yet those of our readers who favor the principles of the democratic party, might be aggrieved thereby, with as much justice as he is aggrieved by a statement of mere facts on the subject of *slavery*, with regard to Henry Clay. It is curious to see how narrow a view men take, when they suffer themselves to become partisans. Some time ago, we praised Governor Seward; not as a whig, but for noble conduct on the subject of *human chattelship*. Straightway, a democratic subscriber sends word, "You may stop my paper; I should not have taken it, if I had known it was to sustain the whigs." When it became a duty to speak of Daniel Webster's disgraceful *servility to slaveholders*, a subscriber sends in hot haste, "Stop my paper. You are too much of a loco foco for me."

Amid the din of all these opposite charges, we go on, straightforward and unmoved. It is our duty, though not an agreeable one, to tell how far, and in what way, public men have sustained *slavery*; and this we shall do, without so much as caring to know whether they are whigs or democrats. That other questions are of importance, we readily admit; but they do not come within the province of the Standard. In our own minds, they could never become of *paramount* importance, because we see so clearly that slavery *underlies*, and in a great measure *causes* all our national difficulties. While this foul institution exists in our midst, intertwined with all our civil, ecclesiastical, and social relations, the best-devised means of relief will, of necessity, be superficial in their results, and very temporary in duration. Slavery is the root of all our discord, and all our adversity; and so long as Henry Clay, or John Tyler, or Martin Van Buren sustain this institution with one hand, they can do no real good to the country with the other. Honest men, and sincere opposers of slavery, may *hope* better things, of one or the other of these favorite candidates; but they deceive themselves, and spend their strength for that which is worse than naught.

In giving reasons why abolitionists should not vote for Henry Clay, we forgot to mention some of his disqualifications.

"When the bill for the admission of Michigan into the Union, was under consideration in the United States Senate, Mr. Clay gave a specimen of his colonization benevolence toward the free colored citizens, by making a motion to deprive them of the right to vote on the question of its acceptance with the people."

"In February, 1819, he gave his casting vote in favor of perpetual slavery in Arkansas, at a time when that territory was almost uninhabited; thus struggling for the widest possible extension of legalized crime."

"In the session of 1838-9, a petition was got up against abolition, signed by a few persons in the District of Columbia. It was supposed to be done for the purpose of giving Henry Clay a chance to present it, and make a speech. He did make a speech on the occasion; in the course of which, he not only denounced the characters and motives of abolitionists, but declared, in the most explicit terms, that he was opposed to emancipation, 'gradual or immediate.'"

How can a statesman, with such views as these, heal the diseases of this nation? How can any man, who sees the depth and extent of slavery's pernicious influence, dare to hope that a slaveholder, in creed and practice, can resuscitate the decaying energies of our free institutions?

LETTERS FROM NEW-YORK.—No. 20.

Last week, for a single day, I hid myself in the green sanctuary of Nature; and from the rising of the sun till the going down of the moon, took no more thought of cities, than if such excrescences never existed on the surface of the globe. A huge wagon, traversing our streets, under the midsummer sun, bearing in immense letters, the words, ICE FROM ROCKLAND LAKE, had frequently attracted my attention, and become associated with images of freshness and romantic beauty. Therefore, in seeking the country for a day, I said our course should be up the Hudson, to Rockland Lake. The noontide sun was scorching, and our heads were dizzy with the motion of the boat; but these inconveniences, so irksome at the moment, are faintly traced on the tablet of memory. She engraves only the beautiful in lasting characters; for beauty alone is immortal and divine.

We stopped at Piermont, on the widest part of Tappon bay, where the Hudson extends itself to the width of three miles. On the opposite side, in full view from the Hotel, 's Tarrytown, where poor Andre was captured. Tradition says, that a very large white-wood tree, under which he was taken, was struck by lightning, on the very day that news of Arnold's death was received at Tarrytown. As I sat gazing on the opposite woods, dark in the shadows of moonlight, I thought upon how very slight a circumstance often depends the fate of individuals, and the destiny of nations. In the autumn of 1780, a farmer chanced to be making cider at a mill, on the east bank of the Hudson, near that part of Haverstraw Bay, called "Mother's Lap." Two young men, carrying muskets, as usual in those troubled times, stopped for a draught of sweet cider, and seated themselves on a log to wait for it. The farmer found them looking very intently on some distant object, and inquired what they saw. "Hush! hush!" they replied; "The red-coats are yonder, just within the Lap," pointing to an English gun-boat, with twenty-four men, lying on their oars. Behind the shelter of a rock, they fired into the boat, and killed two persons. The British, returned a random shot; but ignorant of the number of their opponents, and seeing that it was useless to waste ammunition on a hidden foe, they returned whence they came, with all possible speed. This boat had been sent to convey Major Andre to the British sloop-of-war, Vulture, then lying at anchor off Teller's Point. Shortly after, Andre arrived, and finding the boat gone, he, in attempting to proceed through the interior, was captured. Had not those men stopped to drink sweet cider, it is probable that Andre would not have been hung; the American revolution would have terminated in quite different fashion; men now deified as heroes, would have been handed down to posterity as traitors; our citizens would be proud of claiming descent from tories; and slavery might have been abolished eight years ago, by virtue of our being British colonies. So much may depend on a draught of cider! But would England herself have abolished slavery, had it not been for the impulse given to free principles by the American revolution? Probably not. It is not easy to calculate the consequences involved even in a draught of cider; for no fact stands alone; each has infinite relations.

A very pleasant ride at sunset brought us to Orangetown, to the lone field where Major Andre was executed. It is planted with potatoes, but the plough spares the spot which was once his gallows and his grave. A rude heap of stones, with the remains of a dead fir tree in the midst, are all that mark it; but tree and stones are covered with names. It is on an eminence, commanding a view of the country for miles. I gazed on the surrounding woods, and remembered that on this self-same spot, the beautiful and accomplished young man walked back and forth, a few minutes preceding his execution, taking an earnest farewell look of earth and sky. My heart was sad within me. Our guide pointed to a house in full view, at half a mile's distance, which he told us was at that time the head-quarters of General Washington. I turned my back suddenly upon it. The last place on earth where I would wish to think of Washington, is at the grave of Andre. I know that military men not only sanction, but applaud the deed; and, reasoning according to the maxims of war, I am well aware how much can be said in its defense. But, thank God, the instincts of my childhood are unvitiated by any such maxims; and from the first hour I read of the deed, until the present day, I never did, and never could, look upon it as otherwise than cool, deliberate murder. That the theory and practice of war commends the transaction, only serves to prove the infernal nature of war itself.

Milton (stern moralist as he was, in many respects) maintains, in his "*Christian* Doctrine," that falsehoods are sometimes not only allowable, but necessary. "It is scarcely possible," says he, "to execute any of the artifices of war without openly uttering the greatest untruths, with the indisputable intention of deceiving." And because *war* requires lies, we are told by a *Christian* moralist that lies must, therefore, be lawful! It is observable that Milton is obliged to defend the necessity of falsehoods in the same way that fighting is defended: he makes many references to the *Jewish* scriptures, but none to the *Christian*. Having established his position, that wilful, deliberate deception was a necessary ingredient of war, it is strange, indeed, that his enlightened mind did not at once draw the inference, that war itself must be evil. It would have been so, had not the instincts of heart and conscience been perverted by the maxims of men, and the customs of that fierce period.

The soul may be brought into military drill service, like the limbs of the body; and such a one, perchance, might stand on Andre's grave, and glory in his capture; but I would rather suffer his inglorious death, than attain such a state of mind.

A few years ago, the Duke of York requested the British consul to send the remains of Major Andre to England. At that time, two thriving firs were found near the grave, and a peach tree, which a lady in the neighborhood had planted there, in the kindness of her heart. The farmers, who came to witness the interesting ceremony, generally evinced the most respectful tenderness for the memory of the unfortunate dead; and many of the women and children wept. A few loafers, educated by militia trainings, and Fourth of July declamation, began to murmur that the memory of General Washington was insulted by any respect shown to the remains of Andre; but the offer of a treat lured them to the tavern, where they soon became too drunk to guard the character of Washington. It was a beautiful day; and these disturbing spirits being removed, the impressive ceremony proceeded in solemn silence. The coffin was in good preservation, and contained all the bones, with a small quantity of dust. The roots of the peach tree had entirely interwoven the skull with the fine network of its roots. His hair, so much praised for its uncommon beauty, was tied, on the day of his execution, according to the fashion of the times. When his grave was opened, half a century afterward, the ribbon was found in perfect preservation, and sent to his sister in England. When it was known that the Sarcophagus, containing his remains, had arrived in New-York, on its way to London, many ladies sent garlands

itself with the name of patriotism. Blessed be God, that custom forbids women to electioneer or fight. May the prejudice remain, till war and politics have passed away. Had not women and children been kept free from their polluting influence, the medium of communication between earth and heaven would have been cut off utterly.

At the foot of the eminence where the gallows had been erected, we found an old Dutch farm-house, occupied by a man who witnessed the execution, and whose father often sold peaches to the unhappy prisoner. He confirmed the accounts of Andre's uncommon personal beauty; and had a vivid remembrance of the pale, but calm, heroism with which he met his untimely death. Everything about this dwelling was antiquated. Two prim pictures of George III. and his homely queen, taken at the period when we owed allegiance to them, as "the government ordained of God," marked plainly the progress of Art since that period; for the portraits of Victoria on our cotton-spools, are graceful in comparison. An ancient clock, which has ticked uninterrupted good time on the same ground for more than a hundred years, stood in one corner of the little parlor. It was brought from the East Indies, by an old Dutch sea captain, great grandfather of the present owner. In those nations, where *opinions* are transmitted unchanged, the outward *forms* and *symbols* of thought, remain so likewise. The gilded figures, which entirely cover the body of this old clock, are precisely the same, in perspective, outline, and expression, as East India figures of the present day.

My observations, as a traveller, are limited to a very small portion of the new world; and therefore, it has never been my lot to visit scenes so decidedly bearing the impress of former days, as this Dutch county.

"Life, on a soil inhabited in olden time, and once glorious in its industry, activity, and attachment to noble pursuits, has a peculiar charm," says Novalis. "Nature seems to have become there more human, more rational; a dim remembrance throws back, through the transparent present, the images of the world in marked outline; and thus you enjoy a two-fold world, purged by this very process from the rude and disagreeable, and made the magic poetry and fable of the mind. Who knows whether also an indefinable influence of the former inhabitants, now departed, does not conspire to this end?"

The solemn impression, so eloquently described by Novalis, is what I have desired above all things to experience; but the times seen through "the transparent present" of these thatched farm-houses, and that red Dutch church, are not far enough in the distance; far removed from us, it is true; but still farther from mitred priest, crusading knight, and graceful troubadour. "An indefinable influence of the former inhabitants," is indeed most visible; but then it needs no ghost to tell us that these inhabitants were thoroughly Dutch. Since the New-York and Erie railroad passed through their midst, careful observers say, that the surface of the stagnant social pool begins to ripple, in very small whirlpools, as if an insect stirred the waters. But *before* that period, a century produced no visible change in theology, agriculture, dress, or cooking. They were the very type of conservatism; immovable in the midst of incessant change. The same family live on the same homestead, generation after generation. Brothers married, and came home to father's to live, so long as the old house would contain the wives and swarming children; and when house and barn were both overrun, a new tenement, of the self-same construction, was put up, within stone's throw. To *sell* an acre of land received from their fathers, would be downright desecration! It is now literally impossible for a stranger to buy of them at any price. A mother might be coaxed to sell her babies, as easily as they to sell their farms. Consider what consternation such a people must have been in, when informed that the New-York and Erie railroad was to be cut straight through their beloved, hereditary acres! They swore, by "donner and blitzen," that not a rail should ever be laid on their premises. The railroad company, however, by aid of chancery, compelled them to acquiesce; and their grief was really pitiful to behold. Neighbors went to each other's "stoops," to spend a *social* evening; and, as their wont had ever been, they sat and smoked at each other, without the unprofitable interruption of a single word of conversation; but *not* according to custom, they now grasped each others' hands tightly at parting, and the tears rolled down their weather-beaten cheeks. The iron of the railroad had entered their souls. And well it might; for it not only divided orchards, pastures, and gardens; but, in many instances, cut right through the old homesteads. Clocks that didn't know how to tick, except on the sinking floor where they had stood for years, were now removed to other premises, and went mute with sorrow. Heavy old tables, that had'n't stirred one of their thousand legs for half a century, were now compelled to budge; and potatoes, whose grandfathers and great grandfathers had slept together in the same bed, were now removed beyond nodding distance. Joking apart, it was a cruel case. The women and children wept, and some of the old settlers actually died of a broken heart. Several years have elapsed, since the fire-king first went whizzing through on his wings of steam; but the Dutch farmers have not yet learned to look on him without a muttered curse; with fear and trembling, they guide their sleek horses and slow-and-sure wagons over the crossings, expecting, every instant, to be reduced to impalpable powder.

Poor old men! what will they say when railroads are carried through all their old seed-fields of opinion, theological and political? As yet, there are no twilight foreshadowings of such possibilities; but assuredly, the day will come, when ideas, like potatoes, will not be allowed to sprout up peaceably in the same hillock where their venerable progenitors vegetated from time immemorial.

As yet, no rival spires here point to the same heaven. There stands the Dutch Reformed Church, with its red body, and low, white tower, just where stood the small stone church, in which Major Andre was tried and sentenced. The modern church (I mean the *building*) is larger than the one of olden time; but creed and customs, somewhat of the sternest, have not changed one hair's breadth. I thought of this, as I looked at the unsightly edifice; and suddenly there rose up before me the image of Stephen S. Foster, stalking in among these worshipping antediluvians, and pricking their ears with the astounding intelligence, that they were "a den of thieves," and "a hill of hell." I am afraid I did not view the subject with anything like the solemnity that would be required of me, by Beriah Green on the one hand, or N. P. Rogers on the other; for never was madcap boy more amused with the idea of aiming a rocket into Quaker meeting, than I was, to think of Stephen S. Foster uprising among those imperturbable Dutchmen. If Abigail Folsom, "that flea of conventions," should be added, I verily believe they would acknowledge that the railroad was a blessing in comparison. 'Tis a misfortune to have an imagination too vivid. I cannot think of that red Dutch church, without a crowd of images that make me laugh till the tears come.

Not far from the church is a small stone building, used as a tavern. Here they showed me the identical room where Andre was imprisoned. With the exception of new plastering, it remains the same as then. It is long, low, and narrow, and being without furniture or fireplace, it still had rather a jail-like look. I was sorry for the new plastering; for I hoped to find some record of prison thoughts cut in the walls. Two doves were cuddled together on a bench in one corner, and looked in somewhat melancholy mood. These mates were all alone in that silent apartment, where Andre shed bitter tears over the miniature of his beloved. Alas for mated human hearts! This world is too often for them a pilgrimage of sorrow.

The miniature, which Andre made such strong efforts to preserve, when everything else was taken from him, and which he carried next his heart till the last fatal moment, is generally supposed to have been a likeness of the beautiful, graceful, and highly-gifted Honora Sneyd, who married Richard Lovel Edgeworth, and thus become mother-in-law to the celebrated Maria Edgeworth. A strong youthful attachment existed between her and Major Andre; but for some reason or other they separated. He entered the army, and died the death of a felon. *Was* he a felon? No. He was generous, kind, and brave. His noble nature was perverted by the maxims of war; but the act he committed for the British army was what an American officer would have gloried in doing for his own. Washington *employed* spies; nor is it probable that he, or any other military commander, would have hesitated to *become* one, if by so doing he could get the enemy completely into his power. It is not therefore a sense of justice, but a wish to inspire terror, which leads to the execution of spies. War is a game, in which the devil plays at nine-pins with the souls of men.

Early the next morning we rose before the sun, and took a wagon ride, of ten miles, to Rockland Lake. The road was exceedingly romantic. On one side, high, precipitous hills, covered with luxuriant foliage, or rising in perpendicular masses of stone, singularly like the façade of some ruined castle; on the other side, almost near enough to dip our hands in its waters, flowed the broad Hudson, with a line of glittering light along its edge, announcing the coming sun. Our path lay straight over the high hills, full of rolling stones, and innumerable elbows; for it went round about to avoid every rock, as a good, old-fashioned Dutch path should, in prophetic contempt of railroads. But all around was verdure, abundance and beauty; and we could have been well content to wind round and round among those picturesque hills, like Peter Rugg, in his everlasting ride, had not the advancing sun given premonitory symptoms of the fiercest heat. We plainly saw that he was pulling the corn up by the hair of its head, and making the grass grow with a forty-horse power. At last, the lake itself opened upon us, with whole troops of lillies. This pure sheet of water, more than a mile long, is enclosed by a most graceful sweep of hills, verdant with foliage, and dotted with golden grain. It is, without exception, the most beautiful scene my eye ever rested on. "A piece of heaven let fall to earth." At the farm where we lodged, a summer house was placed on a verdant curve, which swelled out into the lake, as if a breeze had floated it there in play. There I sat all day long, too happy to talk. Never did I thus throw myself on the bosom of Nature, as it were on the heart of my dearest friend. The cool rippling of the water, the whirring of a humming-bird, and the happy notes of some little warbler, tending her nest directly over our heads, was all that broke the silence in that most beautiful temple.

After awhile, our landlord came among us. He had been a sailor, soldier, Indian doctor, and farmer; but the incidents of his changing life had for him no deeper significance than the accumulation of money.

I sighed, that man alone should be at discord with the harmony of nature. But the bird again piped a welcome to her young; and no other false note intruded on the universal hymn of earth, and air, and sky.

At twilight, we took boat, and went paddling about among the shadows of the green hills. I wept when I gave a farewell look to Rockland Lake; for I had no hope that I should ever again see her lovely face, or listen to her friendly voice; and none but Him, who speaks through Nature, can ever know what heavenly things she whispered in my ear, that happy summer's day.—L. M. C.

ANTI-SLAVERY CONFERENCE IN LONDON.

The committee of the British and Foreign Anti-Slavery Society have issued a circular, inviting the World to meet them in convention again, at London, on Tuesday, the 13th of June, 1843.

Lest a portion of the "World" should misunderstand the invitation, and thereby incur unnecessary trouble and expense, we copy from the circular:

"Where societies exist for the abolition of slavery and the slave trade, or bodies, though not bearing that name, uniting in these great objects, the committee trust that an effort will be made to secure, by specific appointment, the attendance of one or more *gentlemen*, as their representatives; and express provision will be made for the admission of gentlemen uniting in the objects and principles of this society from foreign countries, where, from any circumstances, such associations do not exist.

"Such *gentlemen* are, therefore, cordially invited to meet the representatives of the British and Foreign Anti-Slavery Society, and those of kindred institutions in Great Britain and Ireland, on this important occasion."

NELSON HACKETT.

By the foreign news, it will be seen, that the attention of the British Parliament is called to the important fact, of this runaway slave's being delivered up by the Governor of Canada, on the charge of theft. A letter from Joseph Sturge, to a gentleman in New-York, states, that the London anti-slavery committee have asked an interview on the subject, with Lord Stanley, the colonial secretary. We rejoice to hear of these movements. The committee of the American Society addressed a letter, some months ago, to the Governor of Canada, respectfully inquiring what *proof* there was, that Nelson Hackett was a thief; and under what clause of what treaty, he had been given up. The reason assigned for making the inquiries, was the vast importance of the subject to a large class of our citizens. The governor returned a brief, cold letter, in true John Bull style; stating, that he held himself responsible to answer to his own government, and no one else.

HEAR THIS PLEA!

Two bright, well behaved, and interesting colored boys, one eleven, and the other thirteen years of age, are very desirous of obtaining places as mechanics, or farmers. Their father is a very respectable man, and shows good sense, and good principle, by his strong efforts to place them beyond the influence of a mother, who cannot be induced to join the *cold water* army. He trembles for his children, and is most anxious to place them in some worthy family, where they can learn to be useful, and be kept out of the way of temptation. There is likewise a little girl of nine years old, for whom he would be extremely glad to get a good situation. Here is a chance to do good, for which whole generations may bless your name. Don't turn a deaf ear to a claim like this. For information, apply to 143 Nassau street, New-York.

ABBY KELLY.—From all quarters, we hear cheering accounts of the interest excited, and the good done, by this highly intelligent and conscientious friend of the slave. Even those who have been most prejudiced, cannot withstand the power of such earnest sincerity, complete disinterestedness, and unwearied zeal. She is at present laboring in Western New-York, and the truth she scatters promises an excellent harvest. May God guide and strengthen her.

MR. GIDDINGS'S SPEECH.—Mr. Giddings has the rare merit of never speaking unless he has something to say. His speeches are always replete with sound good sense, and valuable information. We hope our readers will note what he says; especially on the Florida war. (See the first page.)

SOUTHERN VIGILANCE AND FEAR.—While the bill to regulate the enlistment of soldiers and sailors into the service of the United States was before the Senate, Mr. Calhoun, of South Carolina, moved that negroes and mulattoes be excepted from the qualified recruits for the navy and army; it was passed—yeas 24, nays 16. What more will our masters require?

☞ The lovers of good poetry will be pleased to hear, that William C. Bryant has published a new volume, called The Fountain. It consists of short pieces, some of which are extremely graceful.

Literary Items.

The Farm House of the Nineteenth Century.—This work is translated from *La Maison Rustique*, a French periodical, conducted by men of science, and practical knowledge of agriculture. It is intended for a farmer's encyclopedia, giving an account of the agricultural improvements, and most esteemed modes of culture in France, England, Germany, and Flanders. It is translated by the well known Elizur Wright, jr. with notes to adapt it to the use of farmers in this country. It is to appear twice a month, in numbers of 48 pages each; at 25 cents; 40 numbers complete the work, at $10. It will contain more than 2,000 wood engravings. The object is to raise agriculture into a science, and to induce men of intelligence and education to devote attention to it. The first number promises well; and we heartily wish this, and all kindred agencies, abundant success.

All orders and remittances should be directed to S. S. Haskell, 138 Fulton street, New-York.

The English Periodicals.—Mr. Mason furnished, a week ago, his handsome reprints of Blackwood's Magazine, the Dublin University Magazine, and Bentley's Miscellany, for July. The wonderful speed with which these are reprinted, seems hardly compatible with the perfect correctness and neatness by which they are characterized. Bentley's contains a very interesting article from Fanny Butler, (Kemble,) entitled, "A Winter's Journey to Georgia, U. S."

The Principles of Morality: by Jonathan Dymond.—It is with very great pleasure that we observe an abridged edition of this work, for the use of schools; by Caroline M. Kirkland. To us it appears that there is no book on morals, in the English language, at all to be compared to this in excellence. All others, that we are acquainted with, lower the high standard of Christian morals, to meet the contingencies of some peculiar circumstances; but Dymond takes his firm stand on gospel principles, and never departs from them to accommodate the variations of human affairs. Paley is based on the ground that what is expedient, is right. Dymond has full faith that what is right, is expedient; and he believes that every humble and obedient soul can perceive what is right, while God alone can judge what is expedient; because He alone can see all the relations of things. It has been a cherished wish with us to see Dymond substituted for Paley, in our colleges and schools. It is by no means easy to estimate how far the prevailing looseness of morality in business, politics, &c. is to be attributed to the fluctuating standard of Paley's philosophy.

This valuable abridgment of Dymond is dedicated "To that small but increasing number, who maintain in principle, and illustrate by practice, the great duty of conforming to the laws of Christian morality, without regard to dangers or present advantages." We know of no book better calculated to increase the class to whom it is dedicated. It is published by C. S. Francis, 252 Broadway, New-York; and J. H. Francis, Washington street, Boston.

☞ THE ANTI-SLAVERY PICKNICK.—This is the title of a neat volume, of 144 pages, prepared by John A. Collins.

It is a spirited collection of anti-slavery addresses, dialogues, hymns, and songs; the latter are set to music. It is calculated to be highly useful in schools, anti-slavery meetings, and family festivals. Price only 37 1-2 cents single; a liberal deduction made, where a considerable number of copies is ordered. For sale at 143 Nassau street, New-York; 25 Cornhill, Boston; 31 North Fifth street, Philadelphia.

Anti-Slavery Items.

FIRST OF AUGUST.—Among the numerous celebrations held on this most glorious of anniversaries, we notice the following:

At Lenox, Mass. An address from Dr. Channing.

At Dedham, Mass. (residence of Edmund Quincy), a picknick in a beautiful grove; addresses, singing, and dialogues spoken by children.

At Lynn, Mass. a procession of men, women, and children, from Mechanic's Hall to a picknick in the woods. Address from Wendell Phillips; singing by the choir—*Hurrah Song*, &c. Music by the band—*Marseilles Hymn*, &c.

In Boston, Mass. Public exercises in the Belknap st. church, belonging to colored citizens. Music by the Suffolk band. A soirée in the evening.

At West Brookfield, Mass. Public exercises in the meeting-house. The Cold Water Army to unite in the celebration, with banners and badges.

At Hingham, Mass. Public exercises at Willard Hall.

At Providence, R. I. Public exercises, addresses on West India emancipation, &c.

At Troy, N. Y. the Union Temperance Society commemorated this great anniversary of freedom.

In the city of New-York, a festival was held at the Hall of the Medical College, in commemoration of the dawn of liberty upon 800,000 of the human family.

THE GLORIOUS FOURTH.—On the fourth of July, 1776, our forefathers made to the world a solemn declaration, "that all men are created equal, and endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness."

Some of our "peculiar species of property" seem to have learned the lesson; for the last Montgomery (Ala.) Journal contains the following notice:

$25 REWARD.

Ran away from the subscriber, ON THE FOURTH OF JULY, a negro, named Abram; about 28 years of age, dark complexion, and very thick lips. *A first-rate carpenter.* He has been living in the city of Montgomery, for the last seven or eight years. The above reward of $25 will be given for his delivery to me, or for his confinement in any jail, so that I can get him.

Signed, ZACHARIUS TALLIAFERRO.

Dated July 13th, 1842.

Strange, how they make these "cattle" *first rate mechanics!* It is a curious way to convince the world that "the slaves are not capable of taking care of themselves." I wish the bondman God-speed, who has thus assumed his "*inalienable right.*" "Follow the North star, friend;" and mayest thou be enabled to reach the land of liberty, to which that is an unerring guide.—There mayest thou celebrate the next "Glorious Fourth," without fear of lash or bloodhound, faggot or halter.

[*Communicated.*

FOURTH OF JULY.—The Arkansas Gazette gives a flourishing account of the celebration of the sixty-sixth anniversary of American independence, at Little Rock. It mentions the following, among the toasts drank at a barbecue in the woods; it does not mention whether their slaves were allowed to be within hearing distance:

"*The day we celebrate*—A beacon-light to guide the wanderers of the old world on their toilsome path to liberty like ours."

[Query: Are those of the *old* world the *only* "wanderers" it lights?]

"*The Constitution of the United States*—An edifice such consummate art, that to erase one feature, would destroy the symmetry of the majestic whole."

[Wonder whether they thought of any particular *one feature?*]

"*The President of the United States*—Governing *freemen*, he takes rank of all who rule *unwilling slaves.*"

[Does this mean that John Tyler is the prince of slaveholders?]

"*The cause of Liberty throughout the world*—God speed it! And whenever and wherever its trumpet calls to the rescue, let the free hearts of America rush to repay the deep debt of gratitude we owe to Lafayette, Kosciusko, DeKalb, and Pulaski."

[Amen. But let it be the trumpet of *truth*, a combat with *spiritual* weapons.]

SLAVEHOLDING MERCY.—In Henry county, Virginia, two slaves, named Nelson and George, were lately sentenced to be hanged, for an *attempt* to murder a citizen. The Governor, for some reason, was induced to grant a reprieve. This roused the indignation of the people, and a large meeting of citizens was held at Martinsville. Resolutions were adopted, declaring that "not only the welfare but the very existence of society requires the prompt infliction of punishment *of the severest kind* for such outrages, when unattended by some mitigating circumstances." A committee was appointed to inquire into the case, and learn the reasons of the executive for this merciful proceeding.

THE SOUTHERN VERSION.—Some time ago we gave an account of Mrs. Burke's slave; how bitterly she sobbed and wept, when I. T. Hopper asked if she wanted her freedom; and how eagerly she answered, "*To be sure I want my freedom;* but my husband is in New Orleans, and I want to go back to him."

This is the way the story is told by the Crescent City, published in New Orleans:

"We understand that the female slave of Mrs. Burke, wrested from her in the presence of Mr. Morgan, by the New-York abolitionists, has succeeded in making her escape from the scoundrels, and returned to this city.—The desire of this girl to be with her mistress, was distinctly stated by her to the abolitionists, but they held on. Now they have proof positive of an attachment of slaves to the South, which ought to cover the rascals with shame."

A GOOD MOVEMENT.—An association of women has been formed in Essex county, Mass. for the purpose of awakening the sympathies, and enlightening the consciences of *southern women*, on the subject of slavery.—For this purpose, letters will be addressed to such individuals as seem most likely to give the subject a candid hearing. As a general thing, the women of the South detest the "*paternal* system," for reasons peculiarly their own.

FINED FOR BEING FREE.—On Tuesday last, a *clergyman* of color, named French, from the District of Columbia, was arraigned before the Orphan's court of this county, charged with having entered the State contrary to the act of assembly, passed at December session, 1838, chapter 38, and fined *twenty dollars.*—*Hagerstown (Md.) Pledge.*

Had Mr. French, as connected with the foreign missionary board, been sent to some *heathen* country, to preach the gospel, and had there been rudely seized—brought before a court—fined in whatsoever amount they listed—and then commanded to leave the kingdom forthwith, what an uproar would have been made about it! But since the same deed is done in *Christian* America, and under the *Christian* laws of Maryland, how altered is the case.—*Emancipator.*

THE COURSE OF JUSTICE OF THE SOUTH.—When a runaway *slave* is apprehended, a minute description of his person appears in the advertisement; the name of the owner to whom he says he belongs; in addition, a letter or message is sent to him. When a *free* colored man is apprehended and lodged in jail, the advertisements appear to be intentionally blind. Nothing appears in them to indicate the place where the man is from, or who his friends are, or to give notice to them; nor do they get notice, unless some philanthropic man near, makes special inquiry. Then if the unfortunate man happens to be in the hands of kidnappers, any person interfering, would have notice that he was doing it at his peril.—*Gerrit Smith's Tennessee correspondent.*

MAHOMETAN EXAMPLE TO CHRISTIANS.—The following statements are in a letter recently from Malta: "I went, while in Tunis, to see the demolished slave market. I felt deeply when I saw the ruin of this crying iniquity. Hundreds of years human beings had been exposed for sale in that place, like cattle! How strange, that a Mussulman State should tear down that den of traffic for the bodies and souls of men, while in Christian America, this foul system still flourishes in such vigor! How dreadful the responsibility of the Americans!

I made many inquiries as to the feelings of the Moors on this subject. I am most happy to say that the greater part are in favor of the Bey; while all obey. If slaves now are sold in Tunis, it is contraband, and with the greatest secrecy. It is now only exchange—one proprietor giving his slave to another proprietor for his. But all this is done in darkness. No slave can be bought and sold by the laws of the country. The prohibition is complete and absolute. And many of the courtiers of the Bey, following his noble example, are liberating their slaves—*forever!*"

LOOK OUT FOR A ROGUE.—A colored man, who calls his name William Benson, came to this town a short time since, pretending to be a runaway slave, and stated that he was a preacher, of the Free-Will Baptist denomination. While here, he officiated several times as a preacher, and married a wife. It was soon ascertained, however, that he was an imposter, having another wife living at Hartford, whom he deserted two years ago; had since been licensed as a Methodist preacher at Albany, and officiated in that capacity in that vicinity. At Lenox he met with some one who knew his character, on which he decamped suddenly, and came to this place. Evidence of his roguery followed him here, and he has left this place also, clandestinely, to practice his villanies, most probably, in other places. He is very plausible, and has several good letters of recommendation. The public will do well to be on their guard against him.—*Worcester Spy.*

☞ It behooves the friends of the colored race to be on their guard, with respect to every such case of imposture. We have reason to believe that there are several colored persons, who are now strolling about the country, claiming to be runaway slaves, and imposing upon the generous sympathies of the people. In every case of genuine distress, let relief be promptly given; but the strictest examination should be made of every one who assumes to be a victim, fresh from the southern prison-house of bondage.—*Editor Liberator.*

THE ONE HUNDRED DOLLAR PLAN.

The following Resolution was unanimously passed a the late Annual Meeting:

Resolved, That a "ONE HUNDRED DOLLAR" Subscription List be commenced, and that Individuals, Parties, Societies, and Towns, be earnestly requested to be parties thereto.

In compliance with this resolution, we shall set apart a corner of the paper for the acknowledgment of these ONE HUNDRED DOLLAR RECEIPTS, distinct from the Treasurer's usual account.

Amount previously acknowledged, $5,200

TREASURER'S RECEIPTS

For the week ending 8th month, (August) 2d.

Received for the Standard.—The following persons have each paid $2:—Rebecca Coates, Riblets, Ohio; Rebecca M. Parker, Plymouth, Mass; Mrs. Isaiah West, Fairhaven, Mass; Wm. P. S. Caldwell, Enoch Horton, John Duffy, (per John Perkins,) Julius Lyons, Mary T. Congdon, all of New Bedford, Mass; Newman Clark, Elizabeth Cook, Mary R. Clark, all of Westhampton, Mass; Job C. Cudworth, Chesterfield, Mass; Dr. Dyer Hughes, Hampton, Ct; Thomas Robinson, Bernadotte, Fulton county, Ill; J. B. McCrea, Edward More, Plattsburgh, N. Y.; Nye & Robinson, Putnam, Ohio; C. H. Obear, (per J. W. Spalding,) New Ipswich, N. H.; James Hastie, Schenectady, N. Y.; Rev. Geo. Gay, Steuben, Me.

Wm. Rodman, Glastenbury, Ct. $1 67; Thomas McLean, Nantucket, Mass. $1; Capt. John Bunker, Fairhaven, Mass. $1; Isaac Newhall, Lynn, Mass. $1; Isaac Lewis, Short Creek, Harrison county, Ohio, $1; Parley Hutchins, Worthington, Mass. $1; Festus Foster, Brimfield, Mass. $5.

Donations.—Fidelia Blanchard, $1; Annis Blanchard, $1; Julia Blanchard, $1; all of Lebanon, Ct.; An old friend to the cause, Fairhaven, Mass. $10; An old organized abolitionists, do. $2; A friend, 25 cts.; A friend 25 cts.; A friend 25 cts.; Nathan Clark, $1; A friend, 5 cts.; Timothy Phelps, $1; Dolly Durant,* $1; Elizabeth Cook, $2; A friend 12 cts; do. 12 cts; do. 10 cts; Ansel Clapp, $8; all of Westhampton, Mass.

ISAAC T. HOPPER, *Treas'r.*

* R. B. D. will please write proper names more plainly.

GENERAL INTELLIGENCE.

Foreign Items.

FRANCE.

Death of the Duke of Orleans.—The eldest son of Louis Phillippe, and heir apparent to the French throne, was killed suddenly, on the 13th of July, by attempting to spring from his carriage, when the frightened horses were at full gallop. The Prince touched the road with both feet, but the impulse was so great that he staggered, and fell with his head on the pavement. A suffusion of the brain was the immediate consequence. He lingered a few hours, but never recovered his senses. The only words he uttered were in German. "Shut the door; there is a fire." His age was 31 years, 10 months, and 10 days. He was born at Palermo, in Sicily, Sept. 23d. 1810. He was educated at the College of Henry IV., and afterwards followed the course of lectures at the Polytechnic school. He conversed with great fluency in English, German, and Italian. His manners were gay, frank, unassuming, and friendly; and he was extremely popular. He married a German Princess, a few years ago, and leaves two sons; the Count de Paris, four years old, now heir apparent to the throne; and the Duke de Chartres, not two years old.

The royal family, as may well be conceived, were overwhelmed by this sudden blow. "Oh, if it had only been *me*!" exclaimed the afflicted monarch, as he held his dying son in his arms. "A great misfortune has fallen upon us," said the queen, to those who offered consolation; "but oh, how much greater upon France"

Louis Phillippe is now 69 years old; and though of strong health, and temperate, active habits, he is careworn, and this last blow will shake him fearfully. Under these circumstances, the deepest anxiety is felt lest France, with all its combustible materials, should come under the necessity of a long regency; a word always disastrous to that country, and exceedingly unpopular with the people. All the foreign newspapers are commenting on this event, with more or less of dismal forebodings.

GREAT BRITAIN.

British Parliament.—In the House of Lords, Lord Brougham moved for a select committee to consider the distressed state of the country, and upon this text delivered a long and powerful discourse, giving a vivid and fearful description of the miseries endured by the people in almost every part of the kingdom. He dwelt also at length upon the causes which have brought the country to this pass, foremost among which he placed the *restrictions upon trade*, and especially upon trade in the articles of food.

The Earl of Ripon opposed the motion, and it was negatived, 14 to 61.

In the Commons, Mr. Hume recommended that they should advise her majesty to reduce the expenses of her household by one-half. The same principle ought to be applied to the whole civil expenditure, upon which, he said, that two or three millions sterling might be saved.

Surrender of Slaves.—The following conversation recently took place in the House of Commons.

Mr. Hawes begged to put a question to the noble lord, the secretary of the colonies. He understood that on the 7th of June, in this year, some persons, on the part of an American state, demanded a person of color from the authorities of Canada. He was confined there for some days. There was no charge, as he understood, against this man, whose name was Nelson Hackett; but he was a fugitive slave, and if he (Mr. Hawes) was rightly informed, the Canadian authorities delivered him up. He was immediately carried to Detroit, lodged in the gaol there, and ultimately delivered to his master. He wished to know if these facts were correct, and what was the policy of the government in such cases.

Lord Stanley said no; the statement was not correct, and it was incorrect in a material part. It was true, that in the course of the year an application had been made to the governor and executive council for the surrender to the American authorities of a person described as a fugitive from justice, and charged with burglary and robbery. There was an act in force in Canada which authorized the governor, with the assent of the executive council, to surrender any person who was a fugitive from justice, charged with certain specified crimes, to the authorities of the United States, upon certain terms and prescribed conditions, such as the production of the warrant of committal, and the depositions taken against the criminal. On the first application in this case the forms were not attended to, and consequently the application was not complied with. The ground of refusal was stated by the executive council, and then application was made by the governor of Arkansas, with the warrant and depositions; from which it appeared that the person of color was a slave, but charged with burglary and robbery, not of his master's property, but of the property of another person. The governor and executive council of Canada finding the necessary conditions complied with, and that the case would have authorized the committal of the party in Canada, thought fit to comply with the provisions of the Canadian law, and to surrender the person claimed to the American authorities.

There is much fear that the humane and wise measure, introduced by Lord Ashley, which has passed the House of Commons, for the protection of children and women, now compelled to work in the coal mines in this country, will be crippled in its benevolent proportions, or defeated altogether, by a monopolist party of coal-mine owners in the House of Lords. It is melancholy to find possessors of large wealth, struggling to augment the same, at the expense of the degradation and suffering, both physical and moral, of their unhappy fellow creatures—and those ill fated beings, women and infants.

At Burslew, (new Birmingham) the metropolis of the potteries, wages have been reduced, and this was followed by a riotous turn-out, in which great outrages were committed.

The poor dwarf, William Bean, charged with an attempt to fire at Queen Victoria, has been committed to Newgate, on the charge of misdemeanor; the capital charge of treason, having been wisely and humanely abandoned.

The anti-corn-law conference have been holding their sittings in London, and several powerful speeches have been delivered by the delegates, descriptive of the harrowing wretchedness and misery that exist in their several localities. George Thompson, secretary, the well known anti-slavery orator, announced it to be his intention to act as an example to others, and allow his goods to be seized for all taxes, until the corn-laws shall be repealed. This declaration has made some considerable sensation, and, if it should be acted upon generally—not very probable however—it would have great effect upon the government. General Green, of the United States, addressed the meeting, and went through various statistical details, showing the condition of the working classes in America, and the great advantage both countries would derive from an *unrestricted trade.* All the delegates, 144, had an interview with Sir Robert Peel, and stated the claims which the present distress had upon the consideration of the government. He promised to lay their communications before the cabinet, and expressed his sympathy in their statements.—*New-York Journal of Commerce.*

AFFGHANISTAN.

Authentic information has been received that Shah Soojah was murdered previous to the late insurrection, and that Futteh Jung for a while usurped the throne. He was, however, himself murdered, and Timor Shah, the son of the late king, a prince who has always been friendly to the English, now occupies the throne.

Gen. Pollock had arrived at Jellalabad, and effected a junction with the troops comprising the garrison of that fortress. His successful forcing of the Khyber Pass, a famous mountain defile in Affghanistan, is the theme of much exultation in the English papers.

Tripoli in Barbary.—The affairs of this ill-governed pashalick, neglected as they have been for many years, appear to have at length attracted the attention and notice of the British government. Steamers arrive continually from Malta with dispatches for the British consul which are answered instantaneously, and this has called forth the anger of his highness, (for such he insists upon being styled,) the Pacha Askar Ali. Two important objects, it is said, the British government has in view; the abolition of the inhuman traffic in slaves, and the removal of the obnoxious pacha. Lately, and immediately after the arrival of the Devastation steamer of war from Malta, an appeal, printed in Arabic, was posted up at the British consulate, inviting and entreating, in the name of her majesty's government, all those now engaged in the slave trade to abandon such heartless traffic, as revolting to justice and humanity; and the whole is wound up by setting forth that such are not only the personal feelings and desire of her majesty the Queen of Great Britain, and her ministers, collectively and individually, but of the entire nation; and that, on a future day, her majesty might have occasion to show her good intentions towards the people of Tripoli. This document, by express directions of the Pasha, was torn down, and ever since, his desire to pick a serious quarrel with the consul has been incessant.

Abdel Gelil, the Arab chief, has been much encouraged by the late visit of the British consul, and is said to have not only defied, but absolutely threatened to attack the pasha.

Abdel Gelil has solemnly promised to liberate 4,000 slaves, and pass the most rigorous laws and enactments for the abolition of slavery immediately his tribes are freed from the yoke they are now under, by the removal of Askar Ali, and the nomination of an Arab chief to the government of Tripoli, under the obligation of recognizing the sultan's supreme sovereignty by a heavy and annual tribute.

BRAZIL.

An insurrection has broken out 300 or 400 miles from Rio Janeiro. Two thousand men were said to be within 40 miles of Rio. Government had sent a force against them, and some skirmishing had taken place. Several arrests and searches for arms had been made in Rio. The unpopularity of the prime minister was the cause of the revolt.

TEXAS AND MEXICO.

A bill to make the President of Texas commander in person of an army to be raised for the invasion of Mexico, giving him authority to draft one-third of the militia for the purpose, and authorizing him to hypothecate (the right to sell was stricken out) the public lands for the purpose of raising means, passed the House of Representatives, by a vote of 20 to 14.

The New-York Tribune says: "An unexpected difficulty seems to have been started, that threatens very much to impede the project of the invasion of Mexico. Under the constitution of Texas, as it now stands, Congress has no right to order a draft of troops, for the purpose of invading a foreign country. No one can be compelled to join the service. The whole invading army must, therefore, be composed of volunteers. Under the present state of feeling, it is thought a matter of extreme doubt whether a volunteer force, of sufficient strength, could be raised in Texas. The deficiency, however, may be remedied, by an appeal to the sympathies of the United States. But what can an army do without the means of subsistence, and destitute, as the government of Texas now is, of the sinews of war—money?"

The Texan volunteers at Camp Lipantitlan, under Gen. Davis, 200 strong, were attacked by a Mexican force, said to be 700 strong; viz: 200 regular troops, and 500 Rancheros, all under Gen. Canales. The Mexicans were repulsed, after a contest of about twenty minutes; with three killed, and about thirty wounded. The Texans had none killed, or wounded. It is thought this success will spur on the spirit of invasion.

The birthday of Santa Anna, 13th of June, was celebrated, with great pomp, at the city of Mexico. There was a grand parade of military, a balloon ascended, &c. The Texan prisoners, of the Santa Fé expedition, were paraded in the public square. Santa Anna addressed them, on giving them their liberty; stating, that they now had proof that the Mexican nation was as magnanimous, and as ready to render justice, as it was brave on the field of battle. They received this act of generosity with acclamations. At the public dinner, Gen. Waddy Thompson made a speech, in which he expressed the somewhat *equivocal* hope, "that his excellency might meet with *frequent occasions* to exercise acts as noble and generous as that which he had just performed."

Some thirty of the released Santa Fé prisoners had reached Vera Cruz, several of them having died of *vomito*, or yellow fever.

General Items.

Horrible Outrage!—We regret to hear that the colored citizens of Philadelphia were mobbed on the first of August. They formed an extensive procession with banners, in honor of emancipation in the British West Indies. A white lad, who tried to obstruct their passage, was pushed aside by one of the marshals; he stumbled, fell, and hurt himself. The outcry he made soon collected a mob; the procession was broken up, and the banners beat down. In the evening, the mob continued to rage in a fearful manner. Many colored people were gashed and beaten, so as to render it doubtful whether they will survive. A large building, called Smith's Beneficial Hall, built by a wealthy colored man, was burnt down; likewise a meeting-house. On neither of these buildings would the firemen throw any water.

Northeastern Boundary.—The negotiation between our Secretary of State, and Lord Ashburton, on the part of the British government, has been brought to a successful issue. The commissioners from Maine and Massachusetts assent to the arrangements agreed upon; and all parties appear satisfied.

It is said that the award of the king of the Netherlands is the basis of the treaty. Great Britain, however, receives of us a trifle more of untimbered land, west of the St. Francis; and she relinquishes to the United States Rouse's Point, the key to Lake Champlain, and a large territory heretofore supposed to belong to New-York and Vermont, but which turns out to lie north of the 45th degree of latitude, and is therefore a part of Canada. In consequence of this cession, Massachusetts and Maine are to receive from *our own government*, about three hundred thousand dollars. Maine likewise receives the navigation of the river St. John's, for which she has been very eager, as it doubles the value of her pine trees.

It is believed that terms as advantageous have been agreed on as to the Creole, the Caroline, the right of visitation, and the right of impressment.

The restless multitudes out of employment, and eager for a war, have therefore small prospect of rioting on the misery of two great nations.

Murder.—A very singular murder has been lately committed in Philadelphia. A broker, by the name of Noah Lougee, was in the habit of opening his office, earlier in the morning than was usual with others. On the 27th of July, a young southerner, not twenty-one years old, rushed in, stabbed him to the heart, and run out, crying "murder!" "stop thief!" The dying man succeeded in reaching his door, and attracting attention, by a strange noise. The murderer was pursued, and arrested. At first, he said he left his hotel, to get some uncurrent bank notes exchanged for current funds, and seeing the office above-named open, he entered it, with that intention, and presented his money; when the broker, Lougee, said it was counterfeit, which ca

Poetry.

For the National Anti-Slavery Standard.

TO MY WIFE.

Believe me, best beloved, thou art
Far dearer now to me,
Than when in young, romantic days,
I loved and wedded thee.
As greener grow the verdant fields
When days are lengthen'd,
So hymen's golden band of love
By time is strengthen'd;
The birch bark clings not to the tree
More fondly, than my soul to thee.

Love's dawning flash on youthful hearts
May sparkle brightly,
As meteors dazzle in the sky,
And pass as lightly.
A slender cord, by fancy tied,
Brief time may sever;
An absent *lover*, may forget—
The *husband*, never!
The flame of wedded Love burns on,
Till the last pulse of life has gone.

I well remember on the stream
By moonlight sailing—
The witchery of love's young dream
O'er all prevailing.
How sweetly, then, thy song did sound,
With soft and liquid tone!
How strongly, then, my heart was bound
To thee, beloved one!
The love thou would'st have fain conceal'd,
Thy flattering accents then revealed.

And once, when in thy maiden prime,
A careless rover,
We found, when sporting in the grass,
A four leafed clover.
And as tradition had declared,
The first to kiss thee
Should be the accepted one, I chased
And did not miss thee,
As modestly thou strove to shun me,
By a vain effort to outrun me.

And often, in the winter-time,
When frost was stinging,
And cheerful bells, with merry chime,
Where gayly ringing,
And glibly o'er the glist'ning snow
Our sleigh was sliding,
And our red, glowing cheeks beneath
The warm fur, hiding
Our youthful love, that hallowed thing,
Was ardent, as in balmy spring.

All those bright memories of the past,
Over me stealing,
Strengthen and swell the constant flow
Of tender feeling;
That courses in my bosom, like,
A Highland river,
Which winds through hills, and vales, and fields,
And flowers, forever;
And as its devious track grows longer,
Is broader, deeper, purer, stronger.

Thou say'st the lustre of thy cheek,
Has slightly faded,
And the bright sunshine of thy youth,
Dull care has shaded;
I own that sorrow, time, and grief,
And love, and duty,
Have added to thy virgin bloom
A riper beauty;
As autumn paints the woodland scene
With gold tints, lovelier than green.

I've seen the pearly dew of tears,
From thy eyes weeping,
For those dear little ones, within
The cold grave sleeping:
Sweet! infant pledges of our love,
A short time given,
Then snatch'd away to purify
Our hearts for heaven;
That in the regions of the blest,
We may with them forever rest.

So long in this cold world we've lived,
And lov'd each other,
I fain would pass along with thee
Unto another:
Oh! may these earthen temples float,
With gentle motion,
Till side by side, they calmly sink
In Lethe's ocean;
And our freed souls together mount
To heavenly love's eternal fount.

WESTCHESTER, PA. June 20th, 1842. W N.

From the Knickerbocker for June.

THE MARRIAGE VOW.

Speak it not lightly!—'tis a holy thing,
A bond enduring through long distant years,
When joy o'er thine abode is hovering,
Or when thine eye is wet with bitterest tears;
Recorded by an angel's pen on high,
And must be questioned in eternity!

Speak it not lightly!—though the young and gay
Are thronging round thee now, with tones of mirth,
Let not the holy promise of to-day
Fade like the clouds that with the morn have birth;
But ever bright and sacred may it be,
Stored in the treasure cell of memory.

Life will not prove all sunshine: there will come
Dark hours for all: oh, will ye, when the night
Of sorrow gathers thickly round your home,
Love as ye did, in times when calm and bright
Seemed the sure path ye trod, untouched by care,
And deemed the future, like the present, fair?

Eyes that now beam with health, may yet grow dim,
And cheeks of rose forget their early glow;
Languor and pain assail each active limb,
And lay, perchance, some worship'd beauty low;
Then will ye gaze upon the altered brow,
And love as fondly, faithfully as now?

Should fortune frown on your defenseless head,
Should storms o'ertake your bark on life's dark sea,
Fierce tempests rend the sail so gayly spread,
When hope her syren strain sang joyously;
Will ye look up, though clouds your sky o'ercast,
And say, "*Together* we will bide the blast?"

Age, with its silvery locks, comes stealing on,
And brings the tottering step, the furrowed cheek,
The eye from wkence each lustrous gleam hath gone,
And the pale lip, with accents low and weak;
Will ye then think upon your life's gay prime,
And smiling, bid Love triumph over Time?

Speak it not lightly! Oh! beware, beware!
'Tis no vain promise, no unmeaning word;
Lo! men and angels list the faith ye swear,
And by the high and holy ONE 'tis heard:
Oh, then kneel humbly at HIS altar now,
And pray for strength to keep your marriage-vow.

A PARAPHRASE OF ISAIAH—CHAP. 61. 1—2.

BY JOHN QUINCY ADAMS.

'Tis God himself within me, that I feel—
He prompts my lips His purpose to reveal!
I come—the Lord's anointed—here to speak,
And preach his word—glad tidings to the meek:—
To heal the broken-hearted captive's pain;
Forever to dissolve OPPRESSION'S CHAIN;
From prison to release the wretched thrall,
While, from his limbs the galling fetters fall.
Hark! hapless mourner; lend thy anguish'd ear;
Hark! I proclaim the Lord's accepted year.
The day of vengeance of our God unroll;
And herald comfort to the mourner's soul.

Miscellany.

From the Youths' Cabinet.

COURAGE BETTER THAN CONCEALMENT.

Fanny and I were the youngest children, so we were never allowed the privileged boon of sitting up; but certainly, soon after sunset in summer months, we must bid good night, to papa and mamma, and brothers and sisters, and go up stairs to bed. I used occasionally to rebel; but Fanny went so quietly, and indeed sleepily away, that it was no agreeable thing to urge my claims alone. "There, see Fanny, she never makes any difficulty about it," was the unanswerable argument always presented to subdue me.

We said our prayers, and in five minutes Fanny was fast asleep. I always sat up longer, and as soon as my sister was comfortably in bed, used to take my seat at the open window, delighted with the sunset, the stars, the clouds, the trees, and most of all, with the fire-flies, that tenanted a little green field, that lay close beside our house. For an hour at a time, have I watched them, dancing, and soaring, and disappearing, sometimes here, sometimes there, sparkling on the ground or flaunting in the air; they were to me a wonder and a beauty, and I trace my earliest interest in natural history, to the changeful light of the little fire-fly.

One evening, I was bent upon catching one. They seemed to fly higher, and to approach nearer my window. How many times, I darted out my hand, unsuccessfully, to the great danger of precipitating myself out of the window, I cannot tell; but at length I found myself in possession of a fire-fly. I was slightly disappointed to find it nothing, but a little black bug; and concluding I was mistaken, was just ready to let it go, when the fire gleamed out, from his darkened body, and changed my mind. To retain him in my hand was to deprive myself of his radiance; to let him fly away, was not to be thought of; and to call my sister, or mother, or Ruth, to bring me a tumbler to put him under, would be drawing down upon myself the rebuke of being a "very naughty girl for being up so late;" and what was still harder to bear, a reference to my sister Fanny. But the fire-fly must be kept at all hazards; and I sat down again by the window, to wonder how I should keep him. To imprison him in my bag, drawer, or closet, did not seem very feasible. "Oh, that I had a tumbler!" I inwardly exclaimed; and a tumbler I resolved to have.

I could creep down the front stairs, into the parlor, and into the parlor closet, too, without any body's knowing it—I knew I could—and thus secure the very thing I wanted. I was sometime executing my project. At every step, I halted, to be assured I was not heard—then the creaking of my own steps upon the stairs made me start; and then I had to *feel* my way, for the starlight of the fire-fly could not aid me. Success attended my efforts, and I returned to my chamber with a glass goblet, under which my prisoner was duly ushered, and then he flared and flickered at my pleasure.

I thought to awaken Fanny; but she might make unpleasant inquiries, and so I let her sleep on. "How much better this goblet is than a tumbler," I thought; "and it's what mamma would never have let me taken. Oh, I must be so careful of it!" And at that moment, just as I was making some untoward movement, I accidentally pushed the goblet from the table. It fell—it broke—and the fire-fly flew away.

What a reversion of feeling! From the greatest exultation, to direst wo. "What shall I do?" I exclaimed aloud. The fly could be replaced, but the goblet—one of mamma's beautiful cut glass goblets which were never used but on thanksgiving-day, or when some very particular person appeared at the dinner table!—one of the goblets which adorned mamma's china closet! Oh, it must be so quickly missed, and so much lamented!

My first thought after the disaster, was to learn if any person in the house was disturbed by the noise. Fanny was still sleeping, and as no one came up to our room, it soon became evident that no one had been disturbed. "But what shall I do?" I asked myself again and again, as I sat down on the floor, to attempt to collect the scattered fragments. The goblet was broken into four pieces, and so could not be boiled together, as I knew mamma had sometimes done with broken china. My first impulse and my best one, was to arise and go right down to mamma, and tell her all about the whole affair; but I had not courage to do it. "Mamma must know it; and the sooner the better," said duty.

"Perhaps she'll never know it!" whispered fear.

"But she must—she will!" persisted duty.

"Nobody knows it but you. Can't you keep a secret?" said fear. "She will reprove and frown—and your brothers and sisters! what will they say?"

How I did long to go; I knew that mamma would approve my honesty; that she would be sorry, indeed, but that she would not frown, or say one word worse than I could say, or think myself, about it. Almost in spite of my better judgment, my fears prevailed—and there I sat, I hardly know how long, thinking what precautions were necessary to keep my secret. I went to the window to throw out the glass fragments—but surely the morning light must discover them, and then the dreadful inquiry would be made, "who did it?" It made me tremble to think of it!

I was afraid to keep the pieces in my room all night, lest somebody should discover them before I was up. At length, with a degree of firmness worthy of a better cause, I resolved to steal down the back stairs, into the back yard, and throw the glass under the barn. With slow and cautious steps I descended the stairs, into the pantry; there I peeped through the crack of the door, and saw mamma standing at the kitchen table, with several of the children about her. They were talking very fast, and mamma was smiling, and they all looked as happy as could be.

In the meantime, I was standing there in my bare feet, with my little cotton night-gown on, holding fast the broken glass until it cut my hand. Then I wished I could rush to mamma, and tell her all about it! Then I envied the happiness of the children! "Oh, I shall never be happy again," I exclaimed. Then I turned away with a bitter heart to tread the dewy ground, down to the barn; and there I threw away the broken goblet. When it was out of my hand, my heart was slightly relieved; and I returned undisturbed to my chamber. Then, when I laid down by Fanny's side, how did I wish I were sleeping as sweetly as my innocent sister, with nothing to disturb me.

But I could not go to sleep. I tossed about upon the bed, and smoothed my pillow, and fixed the clothes, and drew closer to Fanny; but it was a long time before I could rest; for just as I was dropping into a slumber, I would start up suddenly, and frightened.

Night went by, and a bright morning came. As I awoke I felt a sense of oppression, and as I rubbed my eyes, there came clearly and distinctly into my mind what had happened; and what must be done, I asked myself, when mamma would miss the goblet? The broken goblet haunted me all day. I looked anxiously at mamma at breakfast, to ascertain whether she had discovered her loss. If somebody suddenly came into the room, I fancied the deception was to be exposed. At school I wondered if, when I reached home, they would be talking about it; at play, the image of the broken goblet repressed my mirth, and I went around uneasy and unquiet, bearing about me a troubled heart. Thus did I suffer days of anxiety from fear of discovery, when an open confession to mamma would in an instant have relieved me, and restored peace to my spirit.

The time at length arrived, which I so much dreaded, when the goblet was missed. It was not to be found—nobody had seen it—nobody had taken it. It was in the best china closet, and nobody ever went there. Where could it be? "I cannot believe it is broken," said mamma. Had it been sent anywhere?—nobody remembered such an event—nobody had used it. Ruth declared it was the strangest thing in the world, where it could be; and Ruth was so zealous for mamma's interest that I trembled, when I considered what a searching she would now make.

The children were all duly questioned—all but me. I contrived to escape, or rather mamma asked me, just as I was going out of the room, and I pretended not to hear her. It did seem to me there never was such a talk about a missing article before. The longer I kept my secret the more I feared detection, and the more wretched did I feel.

"If I only knew what had become of it," said mamma, "I should care less. Somebody knows where it is. It is used too little, and valued too much, for any one to forget about it." I know I turned pale, and I am sure I trembled.

It was, perhaps, some three weeks after the disaster, when, as I rushed into the kitchen, with a hop skip, and jump, after school, noisily demanding something to eat, what should I see upon the table, but four of the pieces of the broken goblet; yes, all four discovered, and taken out from under the barn, by the indefatigable Ruth. "What shall I do?" I inwardly exclaimed. "Oh, I wish I was in the sea—I wish I was dead—I wish I was anywhere!" and I now ran into the garden, afraid of every body, and afraid of myself.

"Oh, how much worse it is to tell her now, than it would have been at first!" was my bitter reflection. It seemed to me that escape was impossible. I knew that mamma would find out, and I now imagined that she greatly suspected some of us. "If I could only be sick, and go to bed," thought I; "and I am sure I feel sick."

When the dinner-bell rang, I had no heart to meet the faces of the family, or to eat a mouthful; hunger instantly disappeared as soon as I saw the broken goblet. To dinner, I would not go, so I went back to the school, and spent the noon, and a long and disagreeable noon it was, too. "How happy they are at home," thought I; and I felt that I was an outcast, a self-made outcast. This made my tears none the less bitter.

I contrived so to dispose of my person that Fanny should not see me, until the bell rang for school to begin, and then there would be no time for inquiry. Heart-sick and with a severe headache, I really did feel quite too unwell to remain in school, and long before five o'clock, asked the teacher to let me go home; and my pale countenance aided my request. With slow steps I went homeward, and I do not think I was ever more wretched in my life.

When I entered the house, mamma heard my steps, and called me to her. "My dear, what is the matter? Where have you been? How pale you look." And she put her arm around me, and took off my bonnet. Fortunately, she was alone. I burst into tears, and hid my face in her lap. She gently stroked my hair, and again asked "what was the matter with her little daughter?"

"Oh, mamma, it was I! it was I who broke the goblet!" I exclaimed, in my bitterness of heart. As soon as I uttered the words, the dreadful burden which I had borne about me for so long a time, was removed. Then I told her all. I was penitent and humbled, indeed; but the great wall of partition which separated me from every body else, was broken down; and while I sobbed in mamma's lap, I felt drawn towards her, and I knew she would pity and sympathise with me, although she could not approve of my conduct.

"My child," said mamma, after some time, "you have made yourself a great deal of sorrow and trouble, for a very little cause; at least, so far as the breaking of the goblet has anything to do with it. What you have failed in is moral courage; had you come honestly and openly that very night, or the next morning, and told all about it, how much anxiety and misery you would have saved yourself."

Mamma said a great deal more, but she had touched the very point in these few words—*I had not the courage to do right;* and I have often thought since, that this incident of my childhood was a miniature example of the anxiety, the grief, and the shame, which people add to their burden of sin, by fearing to *appear* what they *are*, and failing in that first essential requisite of moral excellence—MORAL COURAGE.

CAUSE OF ALL SLAVERY.

By Albert Brisbane, an enthusiastic believer in Fourier's system of association, as a remedy for all social evils.

We have shown, we think, that the fundamental and original cause of all slavery is *repugnant industry;* and that to lay the axe at the root of slavery and servitude in general, we must dignify industry, and render it attractive.

It may be supposed, at the first glance, that the sale of women, and the dependence of the female sex, under all its various forms, cannot be traced to repugnant industry. Directly or indirectly, they however can. To show this, we will touch upon the dependence of woman.

Labor being, at present, degrading—being exercised by persons, who, for the most part, are coarse and vulgar in their manners—woman, with her more delicate nature, shrinks from it. There is neither charm, elegance, politeness, nor anything in accordance with her feelings, connected with it. Add, that man has usurped nearly the entire field of industry, to her exclusion; add the immense complication of domestic labor attendant upon our system of isolated households, which forces her to waste her life in the unproductive and menial occupations of the kitchen, and we shall find woman is almost entirely estranged from industry, from its higher occupations, which procure consideration and fortune, and which develop the powers and faculties of the mind. With these disadvantages resting on her, she becomes dependent upon man for her support. *Pecuniary dependency* poisons all social relations, and causes, to a greater or less extent, the renouncement of liberty; of that liberty which is the most cherished—*the liberty of the heart, with its sympathies and affections.* Woman, in her union with man, becomes a secondary being, who is annexed to him; she loses her name, which is merged in his, and her right of action, as an independent being. She owes him obedience, in return for support; and so easily does the mind surrender independent reflection to predominant prejudices, that even woman herself looks upon this dependency, this abasement, as natural. She believes that a career in those higher spheres, where man, with a few exceptions, has shone alone, is shut out from her, and that her virtues should be those which are adapted to the narrow circle of the isolated and monotonous household.

The condition of woman *must be ameliorated—she must be socially elevated.* To attain this end, we would not recommend, however, that industry, as it at present is exercised,—that banking, commerce, and business in general, should be thrown open to her, or that political rights,—the right to vote and to sit in our legislative halls, should be conceded to her. The selfishness and duplicity which they communicate to man, would be extended to woman, and the whole circle of society would be involved in the perversion of our civilized societies. A different route must be followed: industry must be ennobled and refined—*it must be elevated to woman;* she can then enter it with honor and advantage to herself; and while she finds in its pursuits the guarantee of *individual independence,* she will find in its noble field a new and vast sphere of action.

In association, which will award merit to whom it is due, to woman as well as to man, (not like our present societies, which circumscribe rewards and advantages to a small minority of males,) she can develop her faculties and powers—which, when fully cultivated, are no way inferior to those of man—and acquire fortune, distinction, and renown, by her own efforts and talents. She will then no longer ask support at his hands; she will have no longer to barter sympathies and feelings for physical wants. Invested in association with her liberty and independence, she will scorn to live upon his industry, and will soon assume her true and independent position.

The cause of association and attractive industry is especially the cause of woman; she should advocate and support it, for it will open to her a new social and intellectual existence.

In none of the societies which have existed on the earth, has woman possessed real liberty and independence;—no where has she been the maker of her own destiny, the controller of her own sympathies and affections. On one-half of the globe she is looked upon as a creature made to minister to the sensual pleasures of man—she is a thing bought and sold; a slave. And in her most favored position, she is pecuniarily dependent; she is surrounded by a thousand obstacles, which rob her of her liberty, and prevent all individual exertion, and independent action. She is reduced in consequence, to tell the plain truth, to barter her sympathies and feelings for the house which covers her, the clothes which she wears, and the food which she eats; she must, in a vast number of cases, sacrifice the true and pure impulses of her heart—the dearest and most cherished aspirations of her soul, to the sad necessity of satisfying physical wants. Reformers, in general, overlook this servitude, or think it no hardship; which shows how little they analyze social evils: let them search closely into woman's heart; let them seek there for the effects of crushing oppression and sacrifice, which, for public opinion's sake, devotion to children, and other reasons, are carefully hidden from the world, and they will find wounds, that ever bleed, more frightful than those on the negro's back.

It is deeply to be regretted, that they who are willing to devote themselves to the cause of human liberty, should not add to their philanthropy that high order of intelligence, which comprehends the whole truth of a cause, and advocate that comprehensive liberty, which will banish slavery and servitude, under all their forms, from the face of the earth.

We want liberty for the child that is now growing up in ignorance,—in intellectual bondage, and which is robbed of its most precious right, the right to a complete education, and the development of all the faculties and talents which nature has given it.

We want liberty for the hired laborer, who toils the day and year through, in confined, unhealthy manufactories, in filthy workshops, and who must obey servilely an employer, to whom accident gives the means of buying his labor.

We want liberty for the slave, who is cut off from the slight chance which the hired laborer enjoys, of improving his condition, and of elevating himself.

We want liberty for the woman, who must often sell body and soul, and sacrifice her whole intellectual nature, because she is pecuniarily dependent.

We want liberty for those noble minds—men of talent and genius—who are discouraged by poverty and neglect, and whose existence is but one scene of anxiety and mental servitude.

We want, in short, liberty of all kinds; a vast deal more than has yet been thought of by the most liberal reformers. Will they think so? Doubtful. Men reject as impracticable, what they have not thought upon and revolved in their minds; and as the age has not yet arrived at the idea of integral, universal liberty, it is not prepared to admit its possibility.

THE STREAM OF LIFE.

The following illustration of life is from Bishop Heber's farewell sermon, delivered many years since, upon the eve of his departure for India, to his parishioners at Hodnet, in England:

Life bears us on like the stream of a mighty river. Our boat, at first, glides swiftly down the narrow channel, through the playful murmurings of the little brook, and the windings of its grassy border. The trees shed their blossoms over our young heads; and the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and we grasp eagerly at the beauties around us: but the stream hurries us on, and still our hands are empty.

Our course in youth and manhood is along a wider and deeper flood, and amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry passing before us, we are excited by some short lived success, or depressed and rendered miserable by some equally short lived disappointment. But our energy and our dependence are both in vain. The stream bears us on, and our joys and our griefs alike are left behind us; we may be shipwrecked but we cannot anchor; our voyage may be hastened, but cannot be delayed; whether rough or smooth, the river hastens towards its home, till the roaring of the ocean is in our ears, and the tossing of his waves is beneath our keel, and the lands lessen from our eyes, and the floods are lifted up around us, and the earth loses sight of us, and we take our last leave of earth and its inhabitants; and of our further voyage there is no witness but the Infinite and Eternal!

And do we still take so much thought for the future days, when the days which have gone by, have so strangely and uniformly deceived us? Can we still so set our hearts, upon the creatures of God, when we find, by sad experience, that the Creator only is permanent? Or, shall we not rather lay aside every sin, which does most easily beset us, and think of ourselves henceforth, as wayfaring persons only, who have no abiding inheritance, but in the hope of a better world, and to whom, even that world, would be worse than hopeless, if it were not for our Lord Jesus Christ, and the interest which we have obtained in his mercies?

LANGUAGE OF THE GARDEN.

We find the following ingenious arrangement in an English paper, suggested by a gardiner:

To Queen Victoria,	A crown imperial.
To the Grand Seignor,	Turk's cap.
To priests,	Monk's hood.
To heroes,	Laurels.
To the Chancellor of the Exchequer,	Penny royal.
To those who love kissing,	Tulips.
To beaux,	Painted ladies.
To lawyers,	Honesty.
To ploughmen,	Milk maids.
To the vain,	Coxcombs.
To the afflicted,	Heart's Ease.
To the persecuted,	Balm of Gilead.
To housewives,	Thrift.
To those who sigh in secret,	Love in a mist.
To the faithless swain,	Love lies bleeding.
To your wife,	Yew.
To Eliza,	Sweet William.
To your children,	None so pretty.
To writing masters,	Jonquil.
To the precise,	Primroses.
To the learned,	Sage.
To the wicked,	Rue.
To spinsters,	Bachelor's buttons.
To the frigid,	Snow balls.
To the huntsman,	Larkspur.
To the fair recluse,	Lilly of the valley.
To tobacconists,	Virginia stock.
To the deserted damsel,	Willow.
To peacemakers,	Everlasting.
To masons,	Stone crop.
To the notable,	Thyme.
To the idle,	Birch.
To my best friend,	Forget-me-not.

The following might have been added to the list.

To Albert,	Prince's feather.
To the prude,	Touch-me-not.
To the shrew,	Snap dragon.
To the Christian,	Star of Bethleham.
To the Agricultural Society,	Shepherd's purse.
To puss,	Mouse ear.
To the kitten,	Catch-fly.
To the alms-house,	Ragged robin.
To ladies,	Side-saddle.
To artists,	The Painted cup.
To Northampton Farmers,	Pride of the meadow.
To the Huntsman,	Fox-tail.
To everybody,	Matrimony.

ANECDOTES.

IRISH COUNTING.—An Irishman was sent to count his master's pigs. On his return, being asked whether he had fulfilled his errand, he replied, "No. I counted six; but there was one little spotted fellow, that kept up such a devil of a jumping about, that I couldn't count him at all."

A JUGGLER JUGGLED.—A juggler in Boston, after performing several feats of legerdemain, asked any of the company to favor him with a nine-penny silver piece, and he would convert it into a dollar. A spectator out with his leather pouch, and handed the exhibitor a nine-pence, which the latter readily, apparently, converted into a silver dollar—handing it to the spectator to examine. The countryman, on receiving the dollar, took off his hat, and made a low bow to the exhibitor, exclaiming, "Well, I'll be darned if you han't done it;" and putting the dollar into the pouch from which he had taken the nine-pence, he added, "but you ain't a going to turn it back into a nine-pence, no how."

GOOD PUN.—Somebody asked Baron Rothschild to take venison. "No," said the baron, "I never eatch venison; I don't think it ish so coot as mutton." "Oh," says the baron's friend, "I wonder at your saying so; if mutton is better than venison, why does venison cost so much more?" "I will tell you vy—in dis world, the people always prefer vat ish *deer* to vat ish *sheep*."

A DISCRIMINATING OBSERVER.—A shoemaker at Leyden, who used to attend the public disputations held at the academy, was asked if he understood Latin. "No," replied the mechanic, "but I know who is wrong in the argument." "How?" inquired his friend. "By observing who gets angry first."

GEORGE THE THIRD AND HORNE TOOKE.—"Do you ever play cards?" inquired George III. of Horne Tooke. "Please your majesty," was the reply, to (a reply, however, not likely to be pleasing to majesty), "I am so little acquainted with the court cards, as not to know a *king* from a *knave*."

FOR HOUSEKEEPERS AND FARMERS.

Backed Indian Pudding.—The following is the cheapest of puddings, where milk is plenty, and is a prodigious favorite with New England farmers.—Sift about a pint of Indian meal; boil about five pints of skimmed milk, turn it into your pudding pan, and stir in the meal quickly, sifting it in with your fingers, that it may not lump; if lumps form, break them with a spoon. Sweeten it with a tea-cup full of molasses, and season it with a heaping teaspoonful of salt, and a large table-spoonful of ginger, or powdered cinnamon. Stir it up well, and let it stand a half hour or more. Just as you are about to put it in the oven, pour in a pint of cold skimmed milk, and stir it up thoroughly. It requires an oven hot enough for beans and brown bread, and should bake five hours. If this pudding be made of milk *not* skimmed, no whey will form; neither will it, if you omit to stir in the cold milk, just before it goes into the oven.

If any Indian meal be stirred in after the milk gets cool, it greatly injures the pudding.

Another Indian Pudding.—Boil one quart of milk; while boiling, stir in eight table-spoonsful of sifted Indian meal. When nearly cool, add six well-beaten eggs, a teaspoonful of salt, one nutmeg, and sugar to your taste. Fewer eggs and more meal will make a very good pudding.

Remedy for the Turnip Fly.—It is well known that the great enemy of the rutabaga, and other turnip crops, is the small flea or fly, that destroys the plants almost as soon as they appear above ground; and as this crop is becoming extensively cultivated, it is very important that some method be devised and made known, for guarding against this insect. I have long been in the practice of raising rutabagas, and for the past five years have not failed of obtaining a good crop. My mode is simply to soak the seed 24 or 48 hours in *tanners' oil*, and then roll it in plaster to facilitate its sowing. A very small quantity of oil is sufficient, and it is only necessary to moisten the seed thoroughly and allow it time to penetrate. The offensive odor of the oil is imparted to the seed, and the first leaves of the young plant are so impregnated with it that the flies will not eat them. I have frequently tried the experiment of sowing a small quantity of seed without any preparation, and have most invariably found those plants nearly or quite destroyed; while those from the prepared seed escaped uninjured.

To the incredulous I would say, the trouble is but little, the expense nothing; therefore, try the experiment.

The oil does not seem in the least to injure the vitality of the seed. I have known it to vegetate well after soaking *ten days* in the oil; but I think two days is sufficient, and prefer it to a longer period.—*Genesee Farmer.*

Turnips.—The various sorts of turnips, like most other substances of the vegetable kingdom, appear naturally disposed to decay in proportion to the time they occupy in arriving at their maturity. The white turnip, which grows the fastest of all, is the soonest past use; although it does not rot as some other sorts do, yet its tendency to get spongy is equally bad; for so soon as it has acquired that defect it is refused by the cattle. The green is very little better. The yellow is far superior to either, and will keep well for some time; they ought not to keep after February, for they then become spongy like the whites, and are refused by the cattle after that period; whilst the Swede, from its solid substance, and the close texture of the rind, resists the action of the air for a much longer period, and will keep until the months of May or June.

Fatal effects of Garget upon a Horse.—I do not think it is sufficiently known that garget is death to a horse. A neighbor of mine was in the habit of giving his horse small ears of corn as he passed his stall. Passing evening before last with some pieces of garget in his hand, and not having any corn, he offered the horse a piece of the garget, which it took, and died within twenty-four hours.—*New Genesee Farmer.*

The Pear Tree.—We are told that many persons are afraid to plant pear trees, lest they should die with the *fire blight;* that they have done their best to save their trees, but all to no purpose; and they now settle down in despair. In reply to this melancholy account, however, we can repeat the assurance that *we have not lost a single tree by the fire-blight in twenty years.* It has been in our fruit garden several times, but it always seemed to walk out again as fast as we did; for we cut off the injured branches *without delay,* and burnt them *immediately;* destroying, as we believe, the whole colony of insects that had committed the depredation.

As soon as the leaves begin to blacken on the branches, for two feet or more near their extremities, let the owner wake up at once, lay aside all other business, and proceed with as much zeal to the task, as he would drive the pigs from his garden. We are satisfied it is the putting off till a more convenient season in such cases, that proves so fatal to the pear tree.

The stable door may be locked when the horse is stolen; and the limb may be cut off when the insects have gone to another part of the tree. Did you cut off the limb *below* where it was dead, say a foot or more?

"No, we only cut off the dead part," leaving the insect to work below.

Did you burn it when it was cut off?

"Why no; we left it under the tree," for the insect (if there) to go up again at his leisure.—*New Genesee Farmer.*

Miscellaneous Items.

Progress of Civilization.—The bill to abolish imprisonment for debt has passed the legislature of Pennsylvania, and received the signature of Gov. Porter. Had it been accompanied with an act to abolish capital punishment, Pennsylvania would have been freed from the two most barbarous relics of the darker age.

An interesting Relic.—The printing press, at which Franklin worked during his first visit to London, has arrived from Liverpool. We believe its destination is to one of the Antiquarian Societies of Pennsylvania.—*New-York American.*

John C. Colt.—The Supreme Court have refused a new trial to this man, considering the ground for such motion insufficient. His counsel intend carrying it to the court of errors.

Hail.—There has been another hail storm in Ohio, which has done great damage. In Ashtabula, it is said the crop of corn was entirely destroyed; wheat nearly so. The destruction of property is immense, and its parallel is said not to be within the memory of the oldest inhabitants. Fruit destroyed, buildings shattered, windows broken, poultry killed, &c. &c.

Charles F. Mitchell.—This individual, late member of Congress was released on bail, on account of his feeble health. Suspected of intending to escape he has been taken in Ohio, and sentenced to three years in the penitentiary for forgery. His mother, a worthy and venerable member of the Society of Friends, was present during the trial and the sentence, accompanied him to the doors of his prison, and bore up with a brave heart, while she bade him an affectionate farewell. When caught, he was living in Zanesville, Ohio, without any concealment. He said he staid to earn some money, to pay the expenses of his suit.

Suffering for want of Work.—The Philadelphia Spirit of the Times says there are upwards of 2,000 girls out of employment in that city, and that associations are being formed for the purpose of raising money, food, and raiment for any who may be suffering for the want thereof.

There are hundreds in this city, not only girls, but worthy women, with helpless families around them, who are suffering great privations for want of employment; and those in employ receive such scanty remuneration for their labor, as scarcely to afford them the common necessaries of life.—*N. Y. Evening Post.*

Galvanic Gilding.—Professor Bottger of Frankfort has, after long perseverance in experiments, brought the process to the highest degree of perfection. He has discovered a salt, the application of which to the material, it is said, overcomes all the difficulties hitherto encountered in gilding. All kinds of metals, on being immersed in the solution of this salt, come out brilliantly gilded, without suffering any of those black marks or stains to which they would be liable in the common process.

No Lawyers.—At the English settlement on the Bay of Honduras, there is not a single lawyer, and never has been; even the judges were never lawyers. The parties in controversy examine their witnesses, and argue their own cases, which is done in a perfectly familiar, conversational way. The merits of the case are thus so clearly brought out, that there is rarely any question with the jury about the verdict. There is a right of appeal to the council; but so satisfactory are trials in the primary court, that only one cause has been carried up in twenty-two years. What a happy thing it would be, if we could adopt such a system!

An Infant Killed by its Insane Mother.—About noon on Saturday, Ellen Gannon, an insane woman, residing in Burgess alley, Boston, in one of her unconscious moments, threw her infant daughter out of a fourth story window. The child fell upon its head, and died instantly from concussion of the brain. It was but twenty-one months old. After the fatal act, the demented creature never manifested the least emotion—not even when the dead body of her infant was shown to her. The cause of her insanity was recent and very afflicting:—About six weeks ago, her husband, Peter Gannon, a violent man, while under the influence of liquor, presented a loaded pistol to her breast. She rushed to the window, and uttered the most appalling cries of alarm, and from that moment she has been bereft of her senses.—When the neighbours first flocked in to her assistance, Gannon declared that the pistol was not loaded, but upon examination it was found to be fully charged with powder and ball; and he then took advantage of the confusion of the scene to escape, and has not been heard of since.

Trouble Among the Mormons.—Joe Smith, has had a quarrel with Rigdon and Bennett, and cast them both out of his synagogue. The latter has made several publications, and threatens more, in which he charges Smith with the worst of crimes, and affirms that he can furnish abundant proof.

False Coin.—A gang of counterfeiters have been arrested in Gustavus, Warren county, Ohio. Three of them were caught at work in their shop, on the night of July 9th; and $2,000 in spurious Mexican dollars, and American half dollars, were found in their possession. A good deal of this false coin is now in circulation.

Speed.—In *eleven days and a half,* after American journals were printed, they were actually delivered in London. The Columbia made her last trip from Halifax to Liverpool, in *nine days and a half.*

Crops.—A dismal story has been abroad relative to the ruinous effects of the rust, smut, Hessian fly, Army worm, frost, &c., upon the wheat crop of the far West. A letter from Indiana, says the crops will be beyond the average; and that these rumours are much exaggerated.

CHESTERFIELD BOARDING SCHOOL,

For Boys under fourteen years of Age,

Situated on the Crosswicks road, about three miles from Bordentown, N. J.

THE School will open for the summer term, on the 16th day of the 5th month, 1842. In the government of the school, care will be extended to form such habits and inculcate such principles, as will best advance the welfare of the pupils, both morally and physically. The scholars will be expected to attend (with their teacher) Friends' meeting, at Crosswicks, about three-fourths of a mile distant. The number of boys limited to twenty.

TERMS: Sixty dollars per term of twenty-two weeks; payable half in advance, the remainder in the middle of the term—books and stationery included; no extra charges. The services of an assistant in the school has been engaged. It is desirable that the outer garments of the boys should be dark colored, and all the clothing marked with the pupil's name. HENRY W. RIDGWAY.

References.—Joseph Ridgway, No. 70, Chesnut street; George Truman, No. 105, Arch street; George M. Justice, No. 149, Market street; Philadelphia. Charles Marriott, I. T. Hopper, J. S. Gibbons, New-York.

4th-mo. 21. 3m—p.

General Agency and Intelligence Office.

No. 95 South Sixth street.

The subscriber informs his friends and the public, and especial'y that portion of it residing in Pennsylvania, that he still continues the Intelligence Office at the old stand; where prompt and satisfactory attention will be paid to all those, who may honor him with their patronage. All persons wishing to obtain help or employment, in any honorable occupation, will find it for their interest to send, or call. Particular attention will be paid to school teachers, and those in want of their services. Land sold or exchanged; rents and bills collected, &c. &c.

All letters, post paid, attended to.

JOSHUA COFFIN.

References.—Rev. Thomas Brainard, Rev. Wm. H. Turner, Samuel Rush, Esq. Philadelphia. Isaac T. Hopper, and James S. Gibbons, New-York.

Philadelphia, July 14th. 1842.

FREE LABOR BOOT AND SHOE STORE,

Wholesale and Retail.

THE subscriber notifies his friends and the public generally, that he keeps constantly on hand, at the most reasonable prices, a large assortment of WOMEN'S and CHILDREN'S BOOTS AND SHOES, of every description, and best materials, and entirely free from the contamination of slave labor.

COUNTRY MERCHANTS will do well to call and examine for themselves, before purchasing elsewhere.

All orders punctually executed, at the shortest notice.

JAMES WILLIS,

No. 241 Arch street, one door below 7th

Philadelphia, June 16, 1842. p.—6m.

Paper Hangings and Borders,

WHOLESALE AND RETAIL,

N. E. corner of Arch and Seventh-streets, Philadelphia.

THE subscriber informs his friends and the public, that he keeps constantly on hand, plain and fancy Paper Hangings, suitable for vestibules, entries, parlors, dining rooms and chambers, of the most approved patterns and colors, and from the best manufactories; also, single and double Curtain Paper, and an extensive assortment of Fire Screens.

Country merchants supplied on reasonable terms.

Paper put up at short notice, and warranted.

WILLIAM W. CANSLER.

April 14th, 1842.

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